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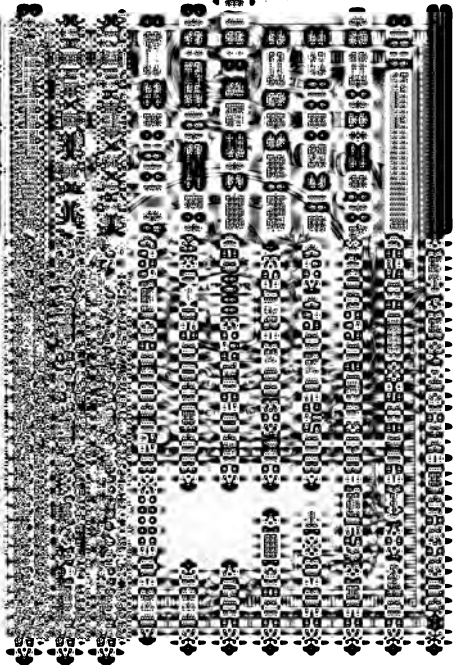
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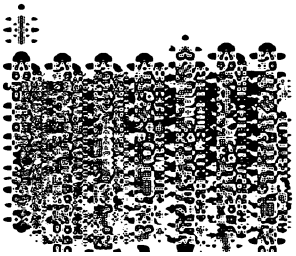
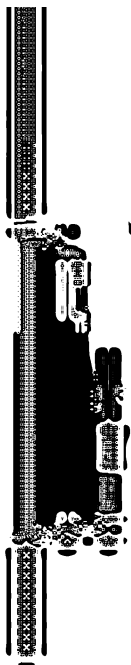
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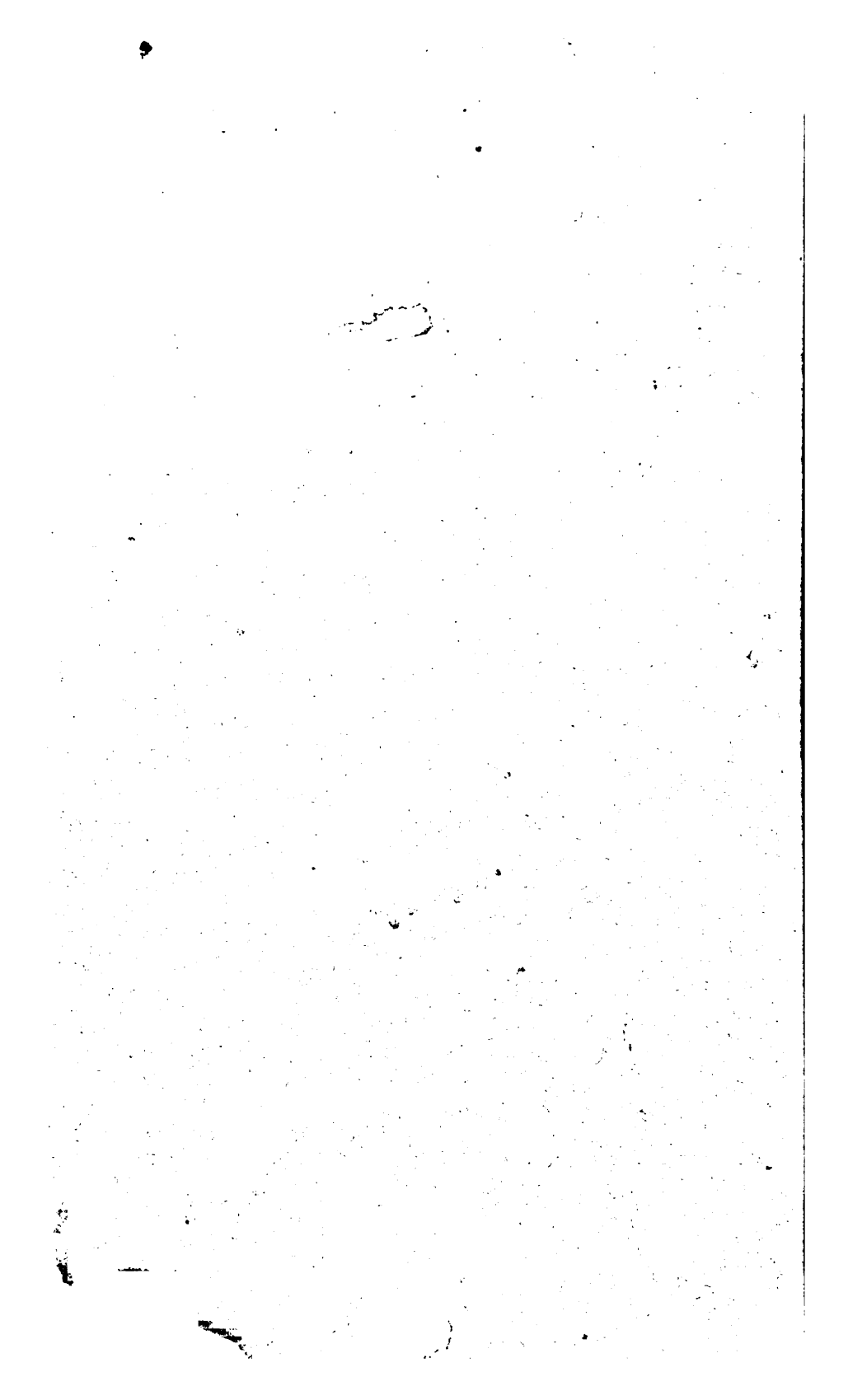
DIETY,

1826.

Society :

ANNIVERSARY

HONET.



*congregational home missionary society*  
**CONSTITUTION**

OF THE  
**AMERICAN**  
**HOME MISSIONARY SOCIETY,**

RECOMMENDED BY  
**A CONVENTION**

OF THE  
**FRIENDS OF MISSIONS.**  
HELD IN THE CITY OF NEW-YORK, MAY 10, 1826,

AND ADOPTED BY THE  
**United Domestic Missionary Society:**

TOGETHER WITH THE  
**FOURTH REPORT**  
**OF THE LAST NAMED SOCIETY.**

PRESENTED BY THE EXECUTIVE COMMITTEE, AT THE ANNIVERSARY  
MEETING, MAY 12 1826.

**With an Appendix.**



**NEW-YORK.**

PRINTED BY D. FANSHAW, AMERICAN TRACT SOCIETY HOUSE,  
No. 27 Nassau-street.

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1826.

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# CONSTITUTION

## OF THE

### AMERICAN HOME MISSIONARY SOCIETY.

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**ARTICLE 1.** This Society shall be denominated "THE AMERICAN HOME MISSIONARY SOCIETY."

**ART. 2.** The great object of this Society shall be to assist congregations that are unable to support the Gospel Ministry, and to send the Gospel to the destitute, within the United States.

**ART. 3.** The officers of the Society shall be a President, Vice-Presidents, a Treasurer, an Auditor, a Corresponding Secretary, a Recording Secretary, and fifty Directors, who shall be annually appointed by the Society; and who, together with the Directors for life, shall constitute a Board, seven of whom shall be a quorum, at any meeting regularly convened.

**ART. 4.** The Officers and Directors shall appoint an Executive Committee of thirteen, (including the Treasurer, the Corresponding Secretary, and the Recording Secretary,) residing in the City of New-York and its vicinity; seven of whom shall be a quorum, at any meeting regularly convened. This Committee shall have power to appoint its own meetings, form its own rules of business, and fill any vacancies in its own number which may occur during the year, and to convene special meetings of the Board or Society; shall appoint Missionaries, and instruct them as to the field and manner of their labours; shall have the disposal of the funds; shall create such agency or agencies for appointing Missionaries, and for other purposes, as the interests of the Institution may require; and shall make an Annual Report of their proceedings to the Society.

**ART. 5.** The Treasurer shall give bonds annually to such amount as the Executive Committee shall think proper.

**ART. 6.** Any person may become a member of this Society by contributing annually to its funds; thirty dollars paid at one time shall constitute a Member for life; and one hundred dollars paid at one time shall constitute a Director for life; and any person, on the payment of a sum, which, in addition to any previous contribution to the funds, shall amount to one hundred dollars, shall be a Director for life. An executor, on paying a legacy of two hundred and fifty dollars to the funds of this Society, shall be a Member for life; and the payment of a legacy of one thousand dollars shall constitute him a Director for life.

ART. 7. Any Missionary Society may become auxiliary by agreeing to pay into the Treasury of this Society the whole of its surplus funds, and sending to the Corresponding Secretary a copy of its Constitution and Annual Reports, mentioning the names of their Missionaries, and the fields of their operations.

ART. 8. Every Auxiliary Society which shall agree to pay the whole of its funds to this Society, shall be entitled to a Missionary, or Missionaries, to labour in such field as it may designate; at least to the amount of its contributions; provided such designation be made at the time of payment.

ART. 9. The officers of all Auxiliary Societies shall be, ex-officio, Directors; and annual contributors to their funds shall be members of this Society.

ART. 10. The Society shall meet annually in the City of New-York, on the Wednesday next preceding the second Thursday in May.

ART. 11. No alteration shall be made in this Constitution without a vote of two-thirds of the Members present, at an annual meeting, nor unless the same shall have been proposed at a previous annual meeting, or recommended by the Executive Committee.

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## PROCEEDINGS

### RESULTING IN THE FORMATION

#### OF THE

### AMERICAN HOME MISSIONARY SOCIETY.



A concise history of the measures which have resulted in the formation of the "American Home Missionary Society" is contained in the following Circular, with its accompanying documents, which, in the month of March, 1826, was addressed to a large number of the friends of missions, of the Congregational, Presbyterian, and Dutch Reformed Churches, in all parts of the United States.

## CIRCULAR.

SIR,

The Executive Committee of the United Domestic Missionary Society have, for several years, felt an increasing conviction that a more extended effort for the promotion of "Home Missions" is equally indispensable to the moral advancement and political stability of the United States. They have beheld with satisfaction, in common with their countrymen, the unexampled increase of this nation in numbers and

resources, and have contemplated, with gratitude to God, the mighty union of wealth, and talent, and piety, which have been enlisted in the promotion of several other objects of national charity. Nor would they pass over, as inconsiderable among the results of the philanthropic efforts of the American churches, the good which the blessing of God upon their munificence has already enabled this and other local Domestic Missionary Societies to accomplish. It is delightful to reflect that, in instances not a few, through the instrumentality of Societies now existing, the solitary place has been made glad by the voice of one who was sent to preach the Gospel to the poor. But the more the undersigned have been called, in the discharge of their appropriate duties, to acquaint themselves with the spiritual wants of the rising communities of the West and South, and the destitute condition of considerable portions of the older states, the more decided is their conviction that mere local efforts must be, for ever, inadequate to accomplish the wishes of the benevolent. The field which is now waiting for the cultivating hand of the churches of these United States; and which is widening with every wave of emigration that beats back the western wilderness, requires a concentration of the nation's strength to supply it with labourers sufficient to gather in its harvest.

This Committee have therefore noticed, of late, with no ordinary pleasure, the progress of public sentiment friendly to the formation of a national Society for Home Missions. With solicitous interest, also, have they watched every movement which has been made toward the accomplishment of this immensely important and highly patriotic design. With the same interest, they now cheerfully assume the trust reposed in them by the documents recorded on the opposite page of this sheet, and proceed to invite the attention of the Christian public to further measures. Having also held correspondence with individuals at the South and West, and received from all a uniform and cordial expression of deep interest in the object, we cannot entertain a doubt that, in the good providence of God, American Christians of the Congregational, Presbyterian, and Dutch Reformed denomination are prepared to sanction the measure which we now propose, and to unite in one concentrated and intense effort to build up the wastes of our common country, and supply all her destitute with the means of salvation.

The Executive Committee have accordingly resolved to invite a meeting of the Directors of the United Domestic Missionary Society, together with other friends of missions in the United States, to convene at the session room of the Brick Presbyterian Church in this city, on Wednesday, the tenth day of May next, at eight o'clock A. M., for the purpose of forming an AMERICAN HOME MISSIONARY SOCIETY.

Permit us, Sir, earnestly to solicit your counsel and the weight of your influence at that meeting. And may He who is head over all things to the Church, guide the deliberations of those who shall take part in this benevolent enterprise, and make the contemplated Society a river of life to the American people, and a glory in the midst of them.

With sentiments of respect and affection,  
Yours, in the service of the churches,

ABSALOM PETERS, Corresponding Secretary.

PETER HAWES, Treasurer.

STEPHEN LOCKWOOD, Recording Secretary.

JOHN D. KEESE, Chairman of the Executive Committee.

GARDINER SPRING,  
JAMES M. MATHEWS,  
THOMAS MAC AULEY,  
ELIHU W. BALDWIN,  
JOHN NITCHIE,

Executive Committee  
of the United  
Domestic Missionary  
Society.

ELEAZER LORD,  
KNOWLES TAYLOR,  
ARCHIBALD FALGONER,  
THOMAS WEBSTER.

United Domestic Missionary Society's Office,  
No. 25 Dey-street, New-York, March 13, 1826.

mal thing. 2. Local Societies now existing, not to be superceded, except in accordance with their own desire, and not to be impeded in their operations, but to be strengthened and stimulated.

"Several gentlemen, present, then expressed their views in relation to the points presented in this part of the Committee's report, and the meeting unanimously voted their concurrence.

"It was then, on motion, unanimously resolved that it is, in the opinion of this meeting, expedient to attempt the formation of a *National Domestic Missionary Society*.

"The committee then reported the form of a constitution, which having been considered and approved, as suitable to be recommended to a meeting hereafter to be convened for the purpose of forming the proposed Society, it was voted, unanimously, that the Rev. Dr. Porter, and Messrs. Edwards and Wisner, be a committee to communicate to the Corresponding Secretary of the United Domestic Missionary Society of New-York an account of all the proceedings which have been had in relation to the interesting subject of the deliberations of this meeting; and to correspond and co-operate with the Executive Committee of that Society, and with others, if necessary, for the purpose of effecting, in the best manner, the establishment of the proposed Society.

"The following queries were then proposed for the consideration of the meeting, viz: 'Shall the United Domestic Missionary Society of New-York be requested to invite friends of domestic missions in different parts of the country to attend the annual meeting of that Society, in May next, for the purpose of acting on the plan of a National Society now proposed? Shall that Society be requested to become the National Society, modifying its constitution to suit the case? Or shall a meeting of the friends of domestic missions in different parts of the country be otherwise convened, a National Society formed, and then the New-York Society be invited to become auxiliary?'

"After consultation, it was unanimously voted that it is highly desirable that the more general meeting should be requested by the Executive Committee of the United Domestic Missionary Society of New-York, and that that Society should become the American Domestic Missionary Society, should no special reasons occur to render such a measure inexpedient.

"The Rev. President Allen then, at the request of the Chairman, returned thanks to Almighty God for the harmony and cordiality which had characterised the proceedings of the brethren assembled, and for the auspicious result of their deliberations, and commended

the design, and the interests of our American Zion, and of the church throughout the world, to the Divine blessing; after which the meeting was dissolved.

"On the morning of the following day, January 12, it was ascertained that the Rev. Walter Chapin, of Woodstock, Vermont, and a delegation from the Executive Committee of the United Domestic Missionary Society of New-York, consisting of the Rev. Absalom Peters, Corresponding Secretary, Rev. Matthias Bruen, and Mr. Archibald Falconer, who had intended to be present at the meeting, but had been prevented, by the badness of the roads, from reaching the city in time, had arrived late the preceding evening. The members of the meeting who were still in the city, met these gentlemen at the house of Mr. Homes, at 11 o'clock A. M. and gave them a particular account of the proceedings detailed in the preceding record; in relation to all of which proceedings they were pleased to express their unqualified approbation.

"I hereby certify that the above is a true account of the proceedings of the persons therein named, in relation to the formation of a National Domestic Missionary Society.

"B. B. WISNER,

"Boston, Jan. 12, 1826."

*The following is the copy of a Letter addressed to the Corresponding Secretary by the Rev. Drs. Miller and Alexander, Professors in the Theological Seminary of the Presbyterian Church, dated Princeton, March 6, 1826.*

"REVEREND AND DEAR SIR,

"We rejoice to hear that there is a plan in contemplation for forming a Domestic Missionary Society, on a much larger scale than has heretofore existed. We have long been of the opinion that the subject of Domestic Missions is one which ought to interest the hearts, and to rouse the exertions and the prayers of American Christians, to an extent which very few appear to appreciate. Our impression is, that, unless far more vigorous measures than we have hitherto witnessed shall be soon adopted, for sending the blessed Gospel and its ordinances to the widely extended and rapidly increasing New Settlements of our country, their active and enterprising population must, at no great distance of time, be abandoned to a state not much short of entire destitution of the means of grace. We would fain hope, that no Christian, who loves the Redeemer's kingdom, and reflects on the value of immortal souls; no parent, who remembers that his own children, or children's children, may, in due time, make a part of the



- Rev. John F. Clark, Flemington, N. J.  
 Calvin Colton, Batavia, New-York.  
 David Chassell, Fairfield, N. Y.  
 Jer. Day, D. D. Pres. Yale Col. Con.  
 Jared Dewing, Fishkill, New-York.  
 Wm. R. De Witt, Harrisburgh, Pa.  
 Thomas De Witt, Fishkill, N. Y.  
 Sereno E. Dwight, Boston, Mass.  
 Richard V. De Witt, Esq. Albany, N. Y.  
 Mr. Henry Dwight, Geneva, New-York.  
 Thomas Davidson, New-York.  
 Rev. Justin Edwards, Andover, Mass.  
 John Frost, Whitesborough, N. Y.  
 Mr. Archibald Falconer, New-York.  
 Rev. Jesse Fonda, Montgomery, N. Y.  
 Isaac Ferris, Albany, New-York.  
 Hon. John Fine, Esq. Ogdensburg, N. Y.  
 Rev. Jacob Green, Bedford, New-York.  
 Sayres Gazlay, Bainbridge, N. Y.  
 John Goldsmith, Newtown, L. I.  
 Asa Hillyer, D. D. Orange, N. J.  
 Peter Hawes, Esq. New-York.  
 Rev. Charles Hyde, Doylestown, Pa.  
 Charles Hastings, Esq. Utica, N. Y.  
 Henry Hill, Esq. Boston, Mass.  
 Mr. Joel Hayes, South Hadley, Mass.  
 Samuel M. Hopkins, Esq. Albany, N. Y.  
 Rev. Wm. T. Hamilton, Newark, N. J.  
 Mr. Richard T. Haines, New-York.  
 Rev. Chas. D. Hinsdale, Meriden, Con.  
 James H. Johnson, Madison, Ind.  
 John Johnson, Newburg, N. Y.  
 Hon. Jas. Kent, L.L. D. New-York.  
 Rev. John Knox, D. D. New-York.  
 Mr. John D. Keese, New-York.  
 Rev. H. Kingsbury, Ohio.  
 Bela Kellogg, Northington, Con.  
 Mr. Eleazer Lord, New-York.  
 Stephen Lockwood, New-York.  
 Rev. Luke Lyons, Esperance, N. Y.  
 Zechariah Lewis, Esq. New-York.  
 Rev. Joshua Leviatt, Stratford, Con.  
 Peter Lockwood, Peekskill, N. Y.  
 Jonathan Little, Esq. New-York.  
 Rev. James M. Mathews, D. D. N. York.  
 Thomas McAuley, D. D. New-York.  
 Samuel T. Mills, Moscow, N. Y.  
 Benjamin Mortimer, New-York.  
 Gilbert Morgan, Johnstown, N. Y.  
 John McJimsy, Montgomery, N. Y.  
 John Morrison, Esq. New-York.  
 — Mills, Esq. Hartford, Con.  
 John Nitchie, Esq. New-York.  
 Rev. James J. Ostrom, Marlboro', N. Y.  
 E. A. Osborn, Newfoundland, N. J.  
 Alex. Proudfit, D. D. Salem, N. Y.  
 David Porter, D. D. Catskill, N. Y.  
 Ananias Platt, Esq. Albany, N. Y.  
 Rev. Matthew L. R. Ferrine, D. D. Prof.  
 Theol. Seminary, Auburn, N. Y.  
 William Page, Fredonia, N. Y.  
 Hon. Jonas Platt, Esq. New-York.  
 Rev. William W. Phillips, New-York.  
 Bezeleel Pineo, Milford, Con.  
 William Patton, New-York.  
 Ebenezer Porter, D. D. Prof. Theol.  
 Seminary, Andover, Mass.  
 N. Perkins, D. D. Hartford, Con.  
 Absalom Peters, New-York.  
 Thos. Punderson, Huntingdon, Con.  
 Isaac Parsons, Haddam, Con.  
 Aaron Putnam, Otsego, New-York.  
 James Richards, D. D. Prof. Theol.  
 Seminary, Auburn, New-York.  
 R. K. Rodgers, Sandy Hill, N. Y.  
 Joshua T. Russell, Newark, N. J.  
 H. Reid, Abbeville District, S. C.  
 George Stebbins, Middletown, N. Y.  
 Thomas H. Skinner, Philadelphia.  
 John Smith, Trenton, New-Jersey.  
 Miles P. Squier.  
 Gardiner Spring, D. D. New-York.  
 Zephaniah Swift, Derby, Con.  
 Steph. Saunders, South Salem, N. Y.  
 David Smith, Durham, Con.  
 Noah Smith, Southbury, Con.  
 Joseph Sanford, Brooklyn, L. I.  
 Garrett Smith, Esq. Peterborough, N. Y.  
 Mr. Knowles Taylor, New-York.  
 Rev. Mark Tucker, Northampton, Mass.  
 Steph. Thompson, Con. Farms, N. J.  
 A. Thompson, Greenbush, Rockland  
 county, New-York.  
 William F. Vaill, Union Mission, Ar-  
 kansas Territory.  
 Benjamin B. Wisner, Boston, Mass.  
 Mr. D. H. Wickham, New-York.  
 Thomas Webster, New-York.  
 Rev. Henry R. Weed, Albany, N. Y.  
 John Wheeler, Windsor, Vermont.  
 John Wheeler, Esq. Hudson, N. Y.  
 Elisha White, Esq. John's Island, S. C.  
 Rev. J. L. Williams, Middletown, Con.  
 William Woolsey, Esq. New-York.  
 S. V. S. Wilder, Esq. Bolton, Mass.

The Rev. M. Bruen, then, in behalf of the Executive Com-  
 mittee of the United Domestic Missionary Society, stated the  
 object for which the meeting had been convened, and pre-  
 sented letters from the following gentlemen, who were not able  
 to attend, expressing their cordial approbation of the plan of  
 a National Home Missionary Society; viz: His Excellency,  
 C. P. Van Ness, Governor of Vermont; His Excellency, D. L.  
 Morrill, Governor of New-Hampshire; His Excellency, De

Witt Clinton, Governor of New-York ; Hon. Stephen Van Rensselaer, of Albany ; Rev. John H. Rice, D. D. Professor in the Theological Seminary, Prince Edward, Va. ; Rev. Samuel Miller, D. D. Professor in the Theological Seminary, Princeton, N. J. ; Rev. Calvin Chapin, D. D. Rocky Hill, Conn. ; Hon. Charles Marsh, Woodstock, Vermont ; Rev. E. D. Griffin, D. D. President of Williams College, Mass. ; Robert Ralston, Esq. Philadelphia ; Isaac C. Bates, Esq. Northampton, Mass. ; Rev. N. W. Taylor, D. D. New-Haven, Conn. ; Rev. Alexander McClelland, Professor in Dickinson College, Pennsylvania ; John P. Cushman, Esq. of Troy, N. Y. ; Rev. Nathaniel Bouton, Concord, N. H. ; Rev. Charles B. Haddock, Professor in Dartmouth College, N. H. ; Rev. George Duffield, Carlisle, Penn. ; Rev. W. J. Armstrong, Richmond, Va. ; Theodore Frelinghuysen, Esq. Newark, N. J.

On motion of the Rev. Ebenezer Porter, D. D. seconded by the Rev. C. C. Cuyler,

*Resolved*, That this Convention is now prepared to receive any proposition which the Executive Committee of the United Domestic Missionary Society may introduce, relating to the object of this meeting.

The Rev. A. Peters, Corresponding Secretary of the United Domestic Missionary Society, then announced that the Executive Committee had entrusted to him the form of a Constitution, which, after much deliberation, they were prepared to recommend to the Convention, to be made the basis of the contemplated National Society. At the request of the chairman, the Constitution was read ; after which, on motion of the Hon. James Kent, seconded by the Rev. Dr. Bates, the following resolution was adopted :

*Resolved*, That this Convention entirely approve of the proposed plan of a National Home Missionary Society, and that they will now proceed to consider the Constitution which has been presented.

The Constitution was then read, article by article, and after being discussed and amended, was approved, and is as follows : (*See page 3.*)

On motion of the Rev. James Blythe, D. D. of Kentucky, seconded by Rev. James Richards, D. D. Professor in the Theological Seminary at Auburn,

*Resolved*, That the Convention having approved the proposed Constitution, recommend to the United Domestic Missionary Society to adopt the same, and become the American Home Missionary Society.

On motion by the Rev. Jesse Fonda, of Montgomery, N. Y. and seconded by the Rev. B. B. Wisner, of Boston,

*Resolved*, That the officers of this meeting be a Committee of the



Convention, to present to the U. D. M. Society a statement of the proceedings of the meeting, together with the proposed Constitution, and the preceding recommendations that the same be adopted.

The Convention was then dissolved; and the meeting closed with the apostolic benediction by the Chairman.

THOMAS DE WITT, *Secretary*,  
JOHN CHESTER, *Assistant Secretary*.

## FOURTH ANNIVERSARY

OF THE

## United Domestic Missionary Society.

THE Fourth Anniversary of the United Domestic Missionary Society was held at the City-Hotel, New-York, on Friday evening, May 12, 1826. The Hon. Stephen Van Rensselaer, LL. D. President of the Society, in the chair.

The meeting was opened with prayer by the Rev. Henry Reid, of Abbeville District, South-Carolina.

The Annual Report was then read, with the exception of the detailed account of churches aided, by the Rev. Absalom Peters, Corresponding Secretary. After which the following resolutions were unanimously adopted.

1. On motion of Garrit Smith, Esq. of Peterborough, Madison County, N. Y. seconded by the Rev. Joshua Bates, D. D. President of Middlebury College, Vt.

*Resolved*—That the Report of the Executive Committee be approved and adopted, and that it be published under their direction.

2. On motion of the Rev. Nathan S. S. Beman, of Troy, seconded by the Rev. Edward Andrews, Norwich, Chenango County, N. Y.

*Resolved*—That while the thanks of this Society are given to Auxiliaries, and to individuals who have contributed to the funds during the past year, we are sensible that much of the future success of the Society must depend on the continued and unremitted aid of its friends.

3. On motion of the Rev. Thomas H. Skinner, of Philadelphia, seconded by the Hon. Samuel Bayard, of Princeton, N. J.

*Resolved*—That devout gratitude to our Lord Jesus Christ, the Great Head of the Church, is due for the revivals of religion, and the general success in many of our missionary stations, which have come of His blessing.

4. The Rev. Thomas De Witt, of Fishkill, N. Y. in the name of the Committee of the Convention held on the 10th inst. presented the Constitution approved by that body, and also their resolution recommending that the United Domestic Missionary Society adopt the same, and become the American Home Missionary Society.

5. On motion of the Rev. Benjamin B. Wisner, of Boston, seconded by the Rev. Donald McIntosh, of Cadiz, Harrison County, Ohio,

*Resolved*—That the recommendation of the Convention be adopted, and that the United Domestic Missionary Society now become the American Home Missionary Society, under the Constitution recommended by the Convention.

6. On motion of His Excellency, De Witt Clinton, Governor of the State of New-York, seconded by the Rev. Wm. B. De Witt, of Harrisburgh, Pa.

*Resolved*—That the Life Directors and Life Members of the late United Domestic Missionary Society, be now recognised as Life Directors and Life Members of the American Home Missionary Society.

The American Home Missionary Society then proceeded to the election of officers for the ensuing year, and made choice of the following.

*President.*

Hon. Stephen Van Rensselaer, LL. D. Albany.

*Vice-Presidents.*

Hon. John Cotton Smith, Sharon, Connecticut.

Samuel Hubbard, Esq. Boston.

Rev. Archibald Alexander, D. D. Prof. Theol. Sem. Princeton.

His Ex. De Witt Clinton, Gov. of the State of New-York.

Rev. J. H. Rice, D. D. Prof. Theol. Sem. Virginia.

Robert Ralston, Esq. Philadelphia.

Hon. Jonas Platt, New-York.

His Ex. David Lawrence Morrill, Gov. of New-Hampshire.

Rev. Leonard Wood, D. D. Theol. Prof. Andover, Massachusetts.

— James Richards, D. D. Theol. Prof. Auburn, New-York.

Hon. William Phillips, Boston.

— James Kent, LL. D. New-York.

Rev. Calvin Chapin, D. D. Rocky Hill, Connecticut.

His Ex. Albion K. Paris, Gov. of the State of Maine.

Hon. John Woodworth, Albany, New-York.

Rev. Ashbel Green, D. D. Philadelphia.

Richard Varick, Esq. New-York.

Rev. Ebenezer Porter, D. D. Theol. Prof. Andover, Mass.

— Samuel Blatchford, D. D. Lansingburgh, New-York.

His Ex. Cornelius P. Van Ness, Gov. of the State of Vermont.  
 Henry Rutgers, Esq. New-York.  
 Rev. Samuel Miller, D. D. Prof. Theol. Sem. Princeton.  
 — David Porter, D. D. Catskill, New-York.  
 — James P. Wilson, D. D. Philadelphia.  
 — Nathaniel W. Taylor, D. D. Theol. Prof. Yale-College.  
 — John Chester, D. D. Albany.  
 His Ex. John Murphy, Gov. of the State of Alabama.

*Directors.*

Rev. Asa Hillyer, D. D. Orange, New-Jersey.  
 — Henry Davis, D. D. President Hamilton College, New-York.  
 — Thomas Dewitt, Hopewell New-York.  
 — John H. Church, D. D. Pelham, New-Hampshire.  
 — Charles Coffin, D. D. President of College, Tennessee.  
 — Conrad Speece, D. D. Staunton, Virginia.  
 — Eliphalet Gillet, D. D. Hallowell, Maine.  
 — Jeremiah Day, D. D. President Yale College, Con.  
 — James Carnahan, D. D. President Princeton College.  
 — Joshua Bates, D. D. President Middlebury College.  
 — William Neill, D. D. President Dickinson College.  
 — E. W. Gilbert, Wilmington, Delaware.  
 Samuel Miles Hopkins, Esq. Albany.  
 Rev. J. J. Janeway, D. D. Philadelphia.  
 — William Allen, D. D. President Boudoin College.  
 John Tappan, Esq. Boston.  
 Rev. Philip Milledoler, D. D. President of Rutgers College.  
 — Justin Edwards, Andover, Massachusetts.  
 — B. M. Palmer, D. D. Charleston, South-Carolina.  
 — Thomas McAuley, D. D. New-York.  
 Roger Minot Sherman, Esq. Fairfield, Connecticut.  
 Roswell Colt, Esq. Baltimore.  
 Rev. Thomas H. Skinner, Philadelphia.  
 — Eliphalet Nott, D. D. President Union College.  
 — John M'Dowell, D. D. Elizabethtown, New-Jersey.  
 — Joel Hawes, Hartford, Connecticut.  
 — Mr. Howe, Savannah, Georgia.  
 — B. B. Wisner, Boston.  
 — Jacob Van Vechten, Schenectady.  
 Wm. Maxwell, Esq. Norfolk, Virginia.  
 Rev. E. D. Griffin, D. D. President Williams College.  
 Hon. Charles Marsh, Woodstock, Vermont.  
 Rev. Alexander Proudfit, D. D., Salem, New-York.  
 Theodore Frelinghuysen, Esq. Newark, New-Jersey.  
 Rev. Heman Humphrey, D. D. President Amherst College.  
 — Bennet Tyler, D. D. President Dartmouth College.  
 — C. C. Cuyler, Poughkeepsie, New-York.  
 — James Blythe, D. D. Lexington, Kentucky.  
 William Ropes, Esq. Boston.  
 Rev. Nathan Lord, Amherst, New-Hampshire.  
 — Nathan S. S. Beman, Troy, New-York.  
 — Wm. R. De Witt, Harrisburgh, Pennsylvania.  
 Garret Smith, Esq. Peterborough, Madison county, New-York.  
 Rev. John Knox, D. D. New-York.

S. V. S. Wilder, Esq. Bolton. Massachusetts.  
 Rev. Edward Payson, D. D. Portland, Maine.  
 Thomas Bradford, Jr. Esq. Philadelphia.  
 Rev. H. Reid, Abbeville, South-Carolina.  
 — Robt. G. Wilson, D. D. President of the Ohio University, Ohio.  
 Mr. Henry Dwight, Geneva, New-York.

*Treasurer.*

Peter Hawes, Esq. New-York.

*Auditor.*

Arthur Tappan, Esq. New-York.

*Corresponding Secretary.*

Rev. Absalom Peters, New-York.

*Recording Secretary.*

Stephen Lockwood, Esq. New-York.

**EXECUTIVE COMMITTEE.**

At a meeting of the Directors on Saturday, May 13, 1826, the Executive Committee were appointed, viz.

John D. Keese, Chairman.

Rev. Gardiner Spring, D. D.

— James M. Mathews, D. D.

— Elihu W. Baldwin.

— Matthias Bruen.

Mr. Thomas Webster.

Mr. John Nitchie.

Mr. Archibald Falconer.

Mr. Knowles Taylor.

Mr. Eleazer Lord.

*Members, ex-officio.*

Peter Hawes, Esq. Treasurer.

Rev. Absalom Peters, Corresponding Secretary.

Stephen Lockwood, Esq. Recording Secretary.

## **FOURTH REPORT.**



THE Executive Committee of the United Domestic Missionary Society, in presenting their Fourth Annual Report, come before the friends and patrons of the Institution with the voice of thanksgiving. The point at which we have now arrived in the progress of our benevolent enterprise, is one which calls for new and devout praise to God. And if we do not mistake the spirit of this assembly, there is an emotion stirring in the heart of every friend to the growth of the Redeemer's kingdom now present, which warrants us to presume that our own feelings of gratitude and joy are reciprocated by all those whose sympathy is a blessing, and in answer to whose prayers the Head of the church has preserved our lives, and prospered our efforts another year.

The duties assigned to this Committee, though arduous and responsible, have been such as to command our liveliest interest. It has been our endeavour to discharge them with fidelity and effect. The providence of God could not have assigned us another field of labour on the earth; there was not a good work to be done under heaven, upon which we would have entered with more cordiality and zeal.

And with our daily progress, both our interest and encouragement have increased. The coincidence of our object with what we know to be the will of heaven, and the constant indications of the divine favour, which have attended all our measures for its accomplishment, have left us no reason to doubt that the hand of God is with us in this enterprise, and that, through his blessing, we are effecting, in some measure, what He would have us to do. We are not aware that any portion of the public charity, committed to our disposal, has been diverted from its specific design, or expended to less effect than was anticipated. Much has been accomplished through the beneficence of this Society. Our own hopes have been more than answered in what God has wrought by us.

In the discharge of our trust this Committee have been governed by the following principles :

It has been our endeavour, with the least possible expenditure of means, to furnish the blessings of the Gospel ministry to as many churches, and as large a number of individual souls, as we could hope permanently to benefit, by the most wise distribution of the funds of this Society.

Under a deep conviction of the prime importance of a *stated* ministry, and in conformity to the usage of this Society from the beginning, we have expended the income of the year to aid feeble churches and congregations in the support of ministers, who were already settled over them as Pastors, or who had the prospect of being permanently employed to watch for souls, as they that must give account.

We have accordingly, in general, discountenanced the system of itinerancy, which has been pursued, in too many instances, in this and other countries, to comparatively little effect. It has been required of the missionaries of this Society to confine their labours principally to a specified field, embracing one, or at most two or three churches or congregations. Experience has convinced this Committee, and we rejoice to perceive in the recent usage of other Domestic Missionary Societies, that the Christian public are beginning to be convinced that the system of charitable aid, which furnishes weak congregations with the means of supporting a settled ministry, is far more effective in its permanent results, than that which embraces a wider field, and plants, but does not water. The latter too often disappoints, and discourages those whom it excites and interests; the former pours upon its beneficiaries a perennial stream of those saving benefits which it has already taught them to value. To maintain a permanent ministry, therefore, on as wide a field as we have had ability to occupy, has been our settled purpose.

It had not been enough, however, to answer our views of duty to the patrons of this Society, nor to the objects of its beneficence, to say that each of the congregations which we have aided has now a *settled* minister. We have also regarded it as a matter of indispensable importance to the prosperity of the churches, that each minister in whose support we grant assistance, should be *acceptable* to the people among whom he labours. As a general rule, therefore, we have refused to aid in the support of any minister except on application from the people them-

selves, certifying that they are united in highly esteeming his ministry, that they desire to retain him, and that they need assistance in his support. Add to this, that, in all cases where the individual in question, and the circumstances of the congregation are not sufficiently known to the Committee, it has been our uniform practice to require the certificate of some neighbouring clergyman, that the people are really needy, and that the minister whom they seek to employ is of good character and regular standing in the ecclesiastical connection to which he belongs. Thus have we endeavoured, in all cases, to avoid the evil of imposing upon any congregation the labours of a man whom they do not esteem, and, on a review of our appointments for the year, we have the satisfaction of believing that each of the missionaries of this Society is the chosen minister of the people where he labours. In this way, also, we have hoped to escape the guilt of expending the bounty of the churches in the support of unworthy men. The gifts of the Society have been accessible to none but those who had given proof of their ministry, while such as have assumed the sacred office without qualifications to interest and instruct, have been excluded. In a word, it has been our design to patronise none but *faithful men*, who were able to teach others also the doctrines of Christ.

We have distributed the charities of the Society with a sparing hand. While it has been our wish to enable each of our missionaries to give himself wholly to the work of the ministry, we have reduced our grant, in every case, to the smallest sum, which, together with the subscriptions of the people, could be



considered sufficient for this purpose. We have in no instance conceived it our duty to grant aid sufficient to place a servant of this Society above the necessity of that self-denial and economy which become those who are commissioned to preach the Gospel to the poor.

No less vigilant has been our care to guard against the injury which might accrue to the churches aided, by granting to any more than was needed. It has been our settled conviction, that an amount of assistance to any congregation sufficient to raise it above the necessity of vigorous exertions to support its own institutions, is likely to paralyze and destroy, rather than to strengthen and increase its energies. Men are not wont to value highly that which costs them nothing; and that which has once been bestowed on them as a gift, they ever after feel reluctant to purchase. We have therefore guarded against the evil of extending the Gospel principally without charge to any congregation. We have wished to see the principle universally recognised in the churches, that God, on behalf of his ministers, has a demand on their temporal things, when he confers upon them spiritual blessings; that the labourer is worthy of his hire. Our grants have accordingly been reduced to an amount which we considered barely sufficient to answer the present necessities of each congregation; while we have desired to leave upon the people the permanent responsibility of supporting the ordinances of the Gospel among themselves. In every instance it has been our endeavour, by the aid we have bestowed, to encourage feeble congregations to do what they could; and we have generally selected those as

the objects of the charity of this Society whose condition and prospects have encouraged us to hope that, with a little aid for a limited time, they will be able soon to support the minister of their choice without foreign assistance.

In accordance with these principles, the following churches and religious societies have received aid from this Committee in support of the individuals whose names are annexed, in alphabetical order, to the accounts here given of the several missionary stations of the Society. The number of months for which each missionary holds his commission, shows for how long a time this Committee has become responsible that the ministrations of the Gospel may be regularly enjoyed in each station.

1. The Presbyterian Society in Syracuse, Onondaga county, N. Y. have been granted aid in the support of a minister, who is expected soon to be installed as pastor of the church lately formed in that new and rapidly increasing village. Commission for 12 months from May 4, 1826. Proportion of aid 2 months. Minister, The Rev. J. W. Adams.
2. The First Church in Sullivan, Madison county, New-York, has received aid in the support of a missionary, whose commission runs 12 months from June 13, 1825, and whose reports assure us that his labour has not been in vain in the Lord. Minister, Rev. Roger Adams.
3. The Rev. Lucius Alden was commissioned in October, 1825, for 12 months, to labour as a missionary of this Society in the State of Indiana. One hundred dollars was granted him as an outfit, to bear his expenses to the field of his contemplated ministry, with the expectation that he would locate himself where the principal part of his support would be paid by the people. We are now happy to state, from the reports of Mr. Alden, that after a tour of about 8 weeks, in which he seems to have embraced, with great fidelity and zeal, every opportunity of subserving the cause of Christ, he

became located on the 8th of January, 1826, in the town of Aurora, Dearborn county, Indiana, where his prospects of extended and increasing usefulness are such as to satisfy this Committee that he has been wisely directed to that as the field of his future labours. Our missionary has been received with great cordiality by the people of that place and vicinity, and there is a prospect that they will be able to sustain a large portion of his support. With the exception of one, Dearborn is the most populous county in the State, and previous to the arrival of our missionary had no Presbyterian minister within its bounds.

4. Montrose, Susquehannah county, Pennsylvania. Commission to run 12 months from May 1, 1825. This people have now been aided two years, during which time the Committee have received satisfactory evidence, from the reports of their missionary there, and the statements of the elders of the church, that their spiritual condition has been gradually improving. An edifice for public worship has been erected, the church considerably increased in numbers, and Sabbath Schools and Bible classes, embracing a large proportion of the children and youth of the place, have been formed, and conducted with success. We have been happy to learn, also, that an influence has been felt through the county of a highly salutary character. The churches in the vicinity are making vigorous efforts to obtain the ministrations of the Gospel, and have been encouraged to expect assistance from this Society. The proportion of the year which the people of Montrose are assisted is 3 months. Their Pastor is

The Rev. Burr Baldwin.

5. The Seventh Presbyterian Church in the City of New-York. Commission granted to run 12 months from October 14, 1825. Proportion of aid 3 months. This church and the congregation connected with it has continued to increase during the last year. The edifice in which they have hitherto worshipped has been found quite too small to accommodate the congregation, and measures are now in progress, with encouraging prospects of success, to erect a new and larger house, and on a more eligible site. More than \$6000 have already been subscribed for this purpose. Should this enterprise succeed, as we confidently believe it will, there is good reason to anticipate a happy relief of this congregation from those pecuniary embarrassments which have heretofore retarded its

growth, and that it will soon be able to support the ministry of the Gospel without aid from this Society. The Pastor whom they have chosen is

The Rev. Elihu W. Baldwin.

6. The church in Orangeville, and the church in Sheldon, Genesee county, N. Y. have united their efforts to support a minister, whose labours are enjoyed two-thirds of the time in the former, and one-third in the latter place. They receive aid from this Society in the proportion of 2 months for the year, commencing October 11, 1825. Their minister is

The Rev. Johnson Baldwin.

7. The Highlands, west of the Hudson river, have enjoyed the useful and arduous labours of a Missionary of this Society, during the last two years. His present commission is for 12 months from November 7, 1825. The people there are aided in his support, in the proportion of three months for the year.

The Rev. Hosea Ball.

8. The churches of Wooster and Apple Creek, Wooster county, Ohio, have received aid in the support of their Minister, 12 months, from August 24th, 1825, in the proportion of three months. The Committee regard it as an interesting and important station. Their pastor is

The Rev. Thomas Barr.

9. The Presbyterian Church and Society in Cairo, Green county, N. York, have received aid, in support of their minister, for 12 months, from May 16th, 1825, in the proportion of 7 weeks.

The Rev. Daniel Beers.

10. The Second Presbyterian Society in Utica is, at present, in common with other churches in that enterprising and important village, enjoying the smiles of the God of Missions in a powerful revival of religion. It has been aided by this Society in the proportion of 3 months for the year, commencing March 8, 1825. The Pastor of the church is

The Rev. Samuel W. Brace.

- \* 11. The church in Crown Point, Essex county, N. Y. has been aided by a grant to their Minister, under commission from this Committee, for 12 months, from February 19, 1825, in the proportion of 6 weeks. Pastor,

The Rev. Samuel C. Bradford.

12. Cleavland, Cuyahoga county, Ohio, is regarded by this Committee as a very important station for Missionary exertion. It has been occupied since the last annual report, and furnished with aid in the support of a Minister, for 12 months, commencing September 1, 1825, who is authorized to spend one half of his labours in other destitute places in the vicinity. The proportion of support granted by this Society is 3 months. Minister,

The Rev. Stephen J. Bradstreet.

- \* 13. The church in Cape Vincent, Jefferson county, N. Y., commission granted to run from November 20th, 1825, 12 months, in the proportion of 3 months. Minister,

The Rev. Jedediah Burchard.

14. The churches at Little Falls and Danube, Herkimer county, N. York, have been assisted. Commission granted to run 12 months from April 23d, 1825. Proportion, 3 months. Pastor,

The Rev. Stephen W. Burritt.

15. Indianapolis, Indiana, to secure the useful and important labours of the Pastor of the Presbyterian church in that place, has been aided. Commission for 12 months from May 16, 1825. Proportion, 3 months.

The Rev. George Bush.

16. Bangor, Franklin county, N. Y., enjoys the labours of a Minister half the time, through the aid of this Society. Commission for 12 months. Proportion, 2 months. Missionary,

The Rev. Joseph Butler.

17. The church in Stow's Square, Lowville, Lewis county, N. York, has received the continued patronage of this Society. To this

\* This mark designates those churches and religious Societies which have been aided by the Young Men's Missionary Society of New-York, auxiliary to the U. D. M. S. in the support of Ministers commissioned by this Committee.

church several additions have been made since the last report. The aid afforded them in support of Gospel ordinances is the proportion of 2 months to the year. Commission for 12 months from January 10, 1826. Their Pastor is  
The Rev. Phineas Camp.

18. The Rev. Hiram Chamberlin was appointed in October last to labour, as a Missionary of this Society, in the State of Missouri. The Committee granted him an outfit of \$100 to defray the expenses of his journey to the field of his ministry, with the expectation that he would be able to select a location in that State, where the principal part of his support might be derived from the people who should enjoy his stated labours. From several communications received from Mr. C. since his departure, we learn that he was detained some weeks by sickness on his journey, and subjected to unexpected expenses; but even these delays appear to have been overruled in the providence of God to the accomplishment of valuable objects in reference to the progress of missionary effort at the West. Mr. C. laboured successfully a few weeks in Ohio and Kentucky, where he was unavoidably detained. He has, at length, reported himself at St. Louis, Missouri, where he arrived on the 8th of March, and where, in compliance with the wish of this Committee, and, the advice of the St. Louis Presbytery, he has taken up his residence. He has been received in that place with great cordiality, and efforts are making to raise a portion of his support. It is a location in which the labours of a faithful minister cannot fail, with the blessing of God, to effect great good. An intelligent layman, of that place, has said—"A blow struck here will be felt by more than two millions."

19. The church in Hunter, Greene county, N. Y., have received aid in the support of their Pastor. Commission for 12 months from July 15, 1825. Proportion of aid, 3 months. Pastor,  
The Rev. Seth Chapin.

20. Moriah, Essex county, N. Y. The church in this place have enjoyed the faithful labours of a Minister 12 months, under commission from this Society, dated April 14, 1825. Proportion, 2 months. Minister,  
The Rev. Sylvanus Chapin.

- \* 21. The church in Hoosick, Rensselaer county, N. Y., through the aid of this Society, has been able to maintain the stated administration of the word and ordinances of the Gospel. Commission for 12 months, dated February 8, 1825. Proportion of aid, two and a half months. Minister,  
The Rev. Ebenezer Cheever.

[We regret to record that the Rev. Mr. Cheever was under the necessity, on account of the failure of his health, to leave the field of his useful labours, at Hoosick, in October last, having completed a little more than two-thirds of the year for which he was commissioned. He was soon after succeeded by the Rev. Mr. Little, whose name is reported in its alphabetical place.]

- \* 22. Truxton, Courtlandt county, N. Y. At this station we are happy to learn there is an increasing interest felt in religious institutions. The aid granted to the people is for 12 months from December 13, 1825, in the proportion of about 2 months. Pastor,  
The Rev. Caleb Clark.

23. Granby and Hannibal, Oswego county. These two places have united in their efforts to support the minister of their choice, and this Committee have voted to grant them needed aid, in the proportion of 4 months. Commission to run 12 months from March 21, 1826. Their minister is  
The Rev. William Clark.

- \* 24. The church in Gainsville, Genesee county, N. Y. Commission for 12 months from January 10, 1825. Aid in proportion of 2 months. Pastor,  
The Rev. William Clarke.

25. Cohocton, Steuben county, N. Y. A minister has recently been employed in this station, and aid in the proportion of 3 months granted in his support. Commission for 12 months, dated October 5, 1825. Minister,  
The Rev. Statham Clary.

26. Royalton, Niagara county, N. Y. Aid has been granted to the church in this place. Commission for 12 months, dated December 9, 1825. Proportion, 3 months. Pastor,  
The Rev. George Colton.

\*27. The church in Shelby, Orleans county, N. Y. Commission for 12 months from April 25, 1826—Proportion, 3 months. Pastor, The Rev. Alanson Darwin.

28. The church in Antwerp, Jefferson county, N. Y. Commission for 12 months from February 15, 1825—Proportion, 3 months. Pastor, The Rev. Rufus R. Demming.

29. Huron county, Ohio, presents an encouraging field for Missionary enterprise. It is a region of great spiritual destitution. A Missionary has been sent there under commission for 12 months, dated October 12, 1825, and is labouring faithfully to build up and strengthen the feeble churches which have been planted in that county. Proportion of aid, 3 months. Missionary, The Rev. Isaac S. Demund.

30. Jamestown, a village on Chatauque Lake, N. Y.—Aided by the Geneva Agency. Minister, The Rev. Isaac Eddy.

31. The churches of Annsville and Vienna, Oneida county, N. Y., have united in the support of a Pastor, and aid has been granted them in the proportion of 3 months for the year, commencing January 26, 1826. Pastor, The Rev. Ozias Eells.

32. The Rev. John M. Ellis was commissioned October 24, 1825, to labour as a Missionary in the State of Illinois. One hundred dollars outfit was granted him by this Committee, to defray the expenses of his journey to the field of his mission, under the expectation that he would soon be able to select a location, where the principal part of his support might be derived from the people.—Mr. E. immediately took his departure for the West, and after a useful tour of about six weeks, having been delayed by the very low state of the waters of the Ohio, arrived at Kaskaskia, Illinois, in the early part of December. At this place our missionary was well received, and listened to with attention; and we are happy to learn, from his last communication to the Committee, that he will probably be able to remain at this station, to divide his labours between Kaskaskia and St. Genevieve, in the state of Missouri, with



the prospect of great usefulness to the cause of Christ. These two villages contain considerable wealth and a large population, and are considered as highly important in their influence upon the surrounding country. The character of the inhabitants for intelligence and enterprise is highly respectable, and such as, with the blessing of God upon the faithful labours of an able minister of the New Testament, promise a rich accession to the church of Christ.

33. The church in Windham, Greene county, N. Y. Commission for twelve months, in the proportion of two months, dated May 1, 1825.  
Pastor,

The Rev. William Evans.

34. The church in Fayette, Genesee county, N. Y. Aided by the Geneva Agency. Pastor,

The Rev. Isaac Flagler.

35. The church in Bainbridge, Chenango county, N. Y. Commission for twelve months, from February 8, 1826. Aid, two months. Minister,

The Rev. Sayres Gazlay.

36. The church in Bucksville, town of Mentz, Cayuga county, N. Y. Commission for twelve months, from May 12, 1825. Aid, three months. Pastor,

The Rev. Birdsey Gibbs.

37. The church in Chesterfield, Essex county, N. Y. Commission for twelve months, dated January 1, 1825. Aid, three months. Minister,

The Rev. James J. Gilbert.

38. The churches of Bethany and Mount Pleasant, Wayne county, Pennsylvania, have received aid in supporting a Minister, whose labours during the last year have been signally blessed of God. In Bethany there has been a revival of religion, the result of which has been the addition of 12 to the church in that place. Commission for 12 months, dated May 1, 1825. Aid, 3 months. Minister,  
The Rev. E. W. Goodman.

39. The Congregational Church in Somers, Westchester county, N. York. Commission for twelve months from May 4, 1826. Proportion of aid, three months. Pastor,  
The Rev. Griffith H. Griffith.

40. The Presbyterian church in Allen-street, in the city of New-York. Commission for twelve months, from August 21, 1825. Aid, four months. Pastor,  
The Rev. William Gray.

41. The church in Milford, Pike county, Pennsylvania, has been organized during the last year, and has succeeded, with the aid of this Society, in procuring a minister to labour statedly half of the time. Commission for 12 months, dated January 3, 1826. Aid, 3 months. Minister,  
The Rev. Thomas Grier.

With the exception of the above, we are informed there is no stated ministry in Pike county of any denomination, and no sanctuary, excepting one log-house, for public worship. It is a region which calls for the sympathies of Christians.

\*42. The church in Sodus, Wayne county, N. Y. Commission for 12 months, dated May 5, 1825. Aid, 2 months. Minister,  
The Rev. Gerrit Hallenbeck.

43. The church in De Ruyter, Madison county, N. Y. Commission for 12 months, from May 4, 1826, half the time—Aid 2 months. Minister,  
The Rev. Matthew Harrison.

44. The churches of Chateauguy and Constable, Franklin county, N. Y. have united in the support of a pastor, and have received aid 3 months. Commission for 12 months, dated August 24, 1825. Pastor,  
The Rev. Jacob Hart.

45. The church in Union, Broome county, N. Y. Commission granted to run 12 months, from June 17, 1826. Aid, 2 months. Pastor,  
The Rev. Oliver Hill.

46. The Rev. Eldridge G. Howe was commissioned in October last, by the Connecticut Missionary Society, to labour in the state of Illinois. On the 21st of March, 1826, he received a small grant of aid from this Committee; in the proportion of about 2 months for the year. He is located in Springfield, Sangamon county, where we are happy to learn that his prospect of permanent usefulness is highly encouraging.
47. The church in Greene, Chenango county, N. Y. Commission for 12 months, from January 3, 1826. Aid, 2 months. Minister, The Rev. John B. Hoyt.
48. The church in Centerville and its vicinity, Alleghany county, N. Y. Commissioned for 12 months, dated July 1, 1825. Aid, 4 months. Minister, The Rev. Silas Hubbard.
49. The church in Clarendon, Rutland county, Vermont. In this town the labours of our missionary have been signally blessed. During the last year a substantial house for public worship has been erected and dedicated, and filled with an attentive and deeply interested audience. A revival of religion commenced here in the early part of the last winter, as the fruits of which, by the last returns, 15 had been added to the church, and the work was still in rapid and powerful progress. The last grant to this station was for 12 months, commencing October 10, 1825. Aid, 3 months. Pastor, The Rev. Henry Hunter.
50. The church in Bethany, Genesee county, N. Y. Aided by the Geneva agency. Pastor, The Rev. Reuben Hurd.
51. The church in Stafford, Genesee county, N. Y. Commission for 12 months, from May 1, 1825—Aid 3 months. Pastor, The Rev. Milton Huxley.
52. The churches in China, Genesee county, and Concord, Erie county, N. Y. Aided by the Geneva agency. Pastor, The Rev. Edmund Ingals.

53. The church in Madison, Indiana. This interesting and important place has been made the station of one of the Society's missionaries, who was installed pastor of the church there last autumn. One fourth of his time is devoted to the performance of missionary labour in several destitute places in the vicinity. Commission for 12 months, dated October 1, 1825. Aid, 3 months. Pastor, The Rev. James H. Johnson.

54. Mount Pleasant, Westchester county, N. Y. Commission for 7 months, dated June 19, 1825. Aid, 2 months. Minister, The Rev. Daniel H. Johnson.

55. The churches of Warren and Orwell, Bradford county, Pennsylvania. Commission for 12 months. Aid, 3 months. Minister, The Rev. Salmon King.

\*56. The church in De Kalb, St. Lawrence county, N. Y. Commission for 12 months from June 2, 1825. From our missionary at this station no report has been received. Proportion of aid, 2 months. Minister, The Rev. Thomas Kinnan.

The trustees and elders of the above-named church, under date of December 13, 1825, have reported to us an interesting revival of religion there, and mention, as the fruits of it, about 60 hopeful conversions.

57. The congregations of Dover and Beekman, Dutchess county, N. Y. Commission for 12 months, dated February 8, 1825. Aid, 3 months. Minister, The Rev. William C. Kniffen.

58. The church in Elyria, Lorain county, Ohio. This place has become the seat of justice for the county, and is apparently soon to become a place of high importance in that state. Our missionary there is allowed to spend one fourth of his time in destitute places in the vicinity. Commission for 12 months. Aid, 3 months. Minister, The Rev. Daniel W. Lathrop.

59. The Presbyterian church in St. Augustine, East Florida. Commission for 12 months. Aid, 4 months. Minister, The Rev. Eleazer Lathrop.

60. The church in Catlin's Settlement, town of Linklaen, Chenango county, N. Y. Commission for 12 months from June 27, 1825. Aid, 3 months. Minister, The Rev. E. T. Leavenworth.
61. The church in Evans, Erie county, N. Y. Commission for 12 months from August 11, 1825. Aid, 3 months. Pastor, The Rev. Samuel Leonard.
62. The church in Constantia, Oswego county, N. Y. Commission for 12 months, dated August 24, 1825. Aid, 3 months. Minister, The Rev. Clement Lewis.
63. The church in Hoosick, Rensselaer county, N. Y. Commission for six months, dated November 14, 1825. Aid, in the proportion of 6 weeks. Minister, The Rev. Jacob Little.
64. The church in Nunda, Alleghany county, N. Y. Commission for 12 months from October 1, 1824. Aid, 2 months. Minister, The Rev. John Lindsley.
65. The churches of Greenburgh and White Plains, Westchester county, N. Y. Commission for 6 months. Aid, 2 months. Minister, The Rev. Chester Long.
66. The Rev. Orange Lyman has been employed three months as an agent of this Society, in Oneida and Onondaga counties, to make collections for our benefit: where he laboured with effect, and sought also to distribute the word of truth.
67. The united churches of Pittstown, Rensselaer county, N. Y. Commission for 12 months, dated December 9, 1825. Aid, two and a half months. Pastor, The Rev. Solomon Lyman.
68. The Reformed Dutch Church in Broome-street, City of New-York. Commission for 12 months from March 8, 1825. Aid, 3 months. Pastor, The Rev. Robert Maclean.

69. The Rev. Lewis McLeod received a commission to labour as a missionary in Indiana, dated October 6, 1825. One hundred dollars was granted him as an outfit, with the expectation that he would be able to select a location, where his support, after reaching the field of his labours, would be derived principally from the people. Our missionary writes us from Harrison, in that State, under date of March 13, 1826, that having visited several places in Indiana, which present very interesting and important fields for missionary enterprise, he has at length concluded to spend the summer on the White Waters, chiefly in the county of Dearborn. This he has found to be a very destitute region, and one which presents great encouragement to the faithful labours of a minister of Christ.
70. The Rev. John Maltby was employed as Agent for this Society 13 weeks from November 1, 1825, to collect funds, and form Auxiliary Societies. These duties he discharged with great efficiency, and to the entire satisfaction of this Committee, principally in Rensselaer and Washington counties, in this State.
71. The church in Boonville, Oneida county, N. Y. Commission for 12 months from December 1, 1824. Aid, 2 months. Minister, The Rev. Ira Manley.
72. The church in Pomfret, Chataque county, N. Y. Commission for 12 months from January 3, 1826. Aid, 3 months. Minister, The Rev. Elihu Mason.
- \*73. The church in Essex, Essex county, N. Y. Commission for 12 months from January 1, 1825. Aid, 2 months. Minister, The Rev. Asa Messer.
74. The Reformed Dutch Church in Tompkinsville, Staten Island. Commission for 12 months. Aid, 2 months. Minister, The Rev. John E. Miller.
75. The church in Moscow, Livingston county, N. Y. Commission for 12 months. Aid, 3 months. Pastor, The Rev. Samuel T. Mills.
- \*76. The church in New Stockbridge, Oneida county, N. Y. Commission for 12 months, dated October 25, 1825. Aid, 3 months. Pastor, The Rev. Jesse Minor.

77. The church in Holly, Ontario county, N. Y. Aided by the Geneva Agency. Minister,  
The Rev. John C. Morgan.
78. The church in Perrinton, Monroe county, N. Y. Commission for 12 months, dated April 15, 1825. Aid, 3 months. Minister,  
The Rev. John C. Morgan.
79. The church in Georgetown, Madison county, N. Y. Commission for 12 months. Aid, 3 months. Minister,  
The Rev. David S. Morse.
80. The church in Westfield, Chataque county, N. Y. Commission for 12 months, dated June 27, 1825. Aid, 3 months. Pastor,  
The Rev. Isaac Oakes.
81. The church in Jersey City, Bergen county, N. J. Commission for 12 months, dated August 11, 1825. Aid, 2 months. Minister,  
The Rev. James S. Olcott.
82. The Presbyterian Society in Fredonia, Chataque county, N. Y. Commission for 12 months from October 6, 1825. Aid, 3 months. Pastor,  
The Rev. William Page.
83. The church in Spencer, Tioga county, N. Y. Commission for one-fourth of the time, 12 months from August 24, 1825. Aid, 2 months. Minister,  
The Rev. Samuel Parker.
84. The church in Malone, Franklin county, N. Y. Commission for 12 months from August 8, 1825. Aid, 3 months. Pastor,  
The Rev. Ashbel Parmelee.
85. The church in Moira, St. Lawrence county, N. Y. Commission for 12 months, one-fourth of the time, from August 8, 1825. Aid, 2 months. Minister,  
The Rev. Moses Parmelee.
86. The church in Euclid, Cuyahoga county, Ohio. Commission for 12 months from January 1, 1826, with the privilege of spending a

part of the time in destitute congregations in the vicinity. Aid, 3 months. Pastor,  
The Rev. Stephen Peet.

87. The church in West Stockholm, St. Lawrence county, N. Y. Commission for 12 months. Aid, 2 months. Pastor,  
The Rev. Roswell Pettibone.

88. The church in Rutland, Jefferson county, N. Y. Commission for 12 months from January 1, 1826. Aid, 3 months. Pastor,  
The Rev. Adams W. Platt.

89. The church in Athens, Bradford county, Pennsylvania. Commission for 12 months from August 2, 1825. This is regarded by the Committee as an important station in its influence upon the surrounding destitute settlements. The labours of our missionary here promised great good. Proportion of aid, 3 months. Minister,  
The Rev. Isaac W. Platt.

90. The Rev. Augustus Pomeroy was appointed in October last, to labour as a Missionary in the State of Missouri. An outfit of \$100 was granted him, with the expectation that after reaching that State he would be able to derive his support principally from the people where he should stately labour. Mr. P. has written us, under date of March 15, 1826, that, after some unavoidable delays in Ohio, he reached Missouri on the 12th of January, since which time he has travelled 400 miles in that State, preaching wherever an opportunity presented. He seems to have pursued his arduous enterprize with great vigour and interest, and we have reason to believe that both his delay in Ohio, and his travels in Missouri, have been highly useful to the cause of Home Missions in those States. Through his instrumentality, in connection with the Rev. Mr. Chamberlin and the Rev. Mr. Bingham, an auxiliary Missionary Society has been formed in Washington county, Ohio, with a subscription of \$400 for the first year.

Mr. Pomeroy has finally, with the advice of his brethren of the St. Louis Presbytery, located himself at Booneville, Franklin, and Fayette, Howard county, Missouri, where much is to be done, and where his labours are greatly needed and desired.

91. The church in New-Lisbon, Otsego county, New-York. Com-



mission for 12 months, dated August 24, 1825. Aid, 3 months,  
Minister,

The Rev. Seth J. Porter.

\*92. Mount Morris, Livingston county. Commission for 12 months,  
from January 1, 1825. Aid, 3 months. Minister,  
The Rev. B. Foster Pratt.

Mr. P. resigned his commission in October, to occupy the place  
where he now labours.

\* 93. The church in Galen, Wayne county, N. Y. Commission for  
12 months, dated December 1, 1825. Aid, 3 months. Minister,  
The Rev. B. Foster Pratt.

94. The church in Rush, Monroe county, N. Y. Commission for 12  
months from November 1, 1825. Aid, 3 months. Minister,  
The Rev. Erie Prince.

95. The Congregation of La Prairie, Lower Canada. Commission for  
12 months, from November 1, 1825. Aid, 4 months. Minister,  
The Rev. Isaac Purkis.

96. The church in Upper Greenburgh, West-Chester county, N. York.  
Commission for 6 months, dated November 1, 1825. Aid, one and a  
half months. Minister,  
The Rev. David Remington.

97. The church in Wysox, Bradford county, Pennsylvania. Commis-  
sion for 12 months from March 17, 1825. Aid, 3 months. Minister,  
The Rev. Lyman Richardson.

\*98. The church in Newark, Tioga county, N. Y. Commission for 12  
months, half the time, dated February 9, 1826. Aid, 2 months.  
Pastor,  
The Rev. Zenas Riggs.

99. The church in St. Charles, Missouri. Commission for 12 months  
from October 1, 1825. This station, important in itself, and situat-  
ed in the midst of an interesting and rising State, still enjoys the  
faithful labours of the Missionary who has occupied it the last two  
years. Aid, 4 months. Minister,  
The Rev. Charles S. Robinson.

100. The church in Morristown, St. Lawrence county, N. Y. Commission for 12 months from January 1, 1825. Aid, 2 months. Pastor,  
The Rev. James Rodgers.
101. The church in Masonsville, Delaware county, N. Y. Commission for 12 months from August, 1825. Aid, 3 months. Pastor,  
The Rev. Egbert Roosa.
102. The Church in Pontiac, Oakland county, Michigan Territory. Commission for 12 months, dated October 6, 1825. Aid, 3 months. Pastor,  
The Rev. Isaac W. Ruggles.
103. The church in Hartford, Washington county, N. Y. Commission for 12 months from January 26, 1826. Aid, 3 months. Pastor,  
The Rev. John B. Shaw.
104. The church in Portage, Franklin county, Ohio. Commission for 12 months, dated August 8, 1825. Aid, 3 months. Pastor,  
The Rev. George Sheldon.
105. The church in Mendon, Monroe county, N. Y. Commission for 12 months, dated January 10, 1826. Aid, 3 months. Pastor,  
The Rev. George G. Sill.
106. The church in Jay, Essex county, N. Y. Commission for 12 months from September 2, 1825. Aid, 3 months. Pastor,  
The Rev. Henry Slater.
107. The church in Wellington, Lorain county, Ohio. Commission for 12 months, three-fourths of the time. Aid, 3 months. Minister,  
The Rev. David Smith.
108. The church in Lewiston, Niagara county, N. Y. Commission for 6 months, from March 21, 1826. Aid, 2 months. Minister,  
The Rev. David M. Smith.
109. The second congregational church in Lisle, Broome county, N. Y. Commission for 12 months, from April 25, 1825. Aid, 2 months. Pastor,  
The Rev. Ira Smith.

110. The church in Sackett's Harbour. Commission for 12 months, from February 8, 1825. Aid, 3 months. Pastor, The Rev. Samuel F. Snowden.

\*111. The church in Canton, St. Lawrence county, N. Y. Commission for 12 months from April 14, 1826. Aid, 3 months. Pastor, The Rev. Constant Southworth.

112. The second church in Genoa, Cayuga county, N. Y. Aided by the Geneva agency. Minister, The Rev. Solomon Stephens.

113. The congregation of Arcadia, a new and flourishing village on the western canal, has received the promise of aid from the Geneva agency. Minister, The Rev. Solomon Stephens.

114. The church in Alexandria, Jefferson county, N. Y. Commission for 12 months from January 3, 1826. Aid, 2 months. Minister, The Rev. William B. Stow.

115. The churches of Pharsalia and McDonough, Chenango county, N. Y. Commission for 12 months. Aid 3 months. Minister, The Rev. William O. Stratton.

116. The church in Florence, Oneida county, N. Y. Commission for 12 months from October 27, 1825. Aid, 3 months. Pastor, The Rev. Samuel Swezey.

Since the 1st of March last, a powerful revival of religion has been enjoyed in this station. By the last returns, we learn, that in the month of April there had been between 50 and 60 hopeful conversions, and the work was still in glorious progress.

117. The church in Moravia, Cayuga county. Commission for 12 months. Aid, 3 months. Pastor, The Rev. George Taylor.

118. The church in Dundaff, Susquehanna county, Pennsylvania. Commission for 12 months from May 1, 1825. Aid, 3 months. Pastor, The Rev. Charles Thompson.

119. The church in Litchfield, Oneida county, N. Y. Commission for 12 months from May 16, 1825. Aid, 3 months. Pastor, The Rev. Abner Towne.
120. The church in Warren, Herkimer county, and the church in Richfield, Otsego county, N. Y. Commission for 12 months dated May 16, 1825. Aid, 3 months. Minister, The Rev. Charles Wadsworth.
- \*121. The church in Franklin, Delaware county, N. Y. Commission for 12 months from December 9, 1825. Aid, 3 months. Pastor, The Rev. Daniel Waterbury.
122. The church in Oxford, Chenango county, N. Y. Commission for 12 months dated August 10, 1825. Aid, 3 months. Minister, The Rev. Elijah D. Wells.
123. The church in Greenbush, Rensselaer county, N. Y. Commission for 12 months from January 3, 1826. Aid, 3 months. Minister, The Rev. Thomas S. Wickes.
124. The churches of West Farms and New Rochelle, Westchester county, have united in supporting a minister, to divide his labours equally between the two congregations, and aid has been granted them. Commission for 12 months from June 1, 1825. Aid, 3 months. The church in New Rochelle has increased nearly one third during the last year, and now consists of 26 members. Minister, The Rev. Joseph D. Wickham.
125. The church in Denmark, Jefferson county, N. Y. Commission for 12 months from June 2, 1825. Aid, 3 months. Minister, The Rev. Lumund Wilcox.
- \* 126. The Third Presbyterian church in Marcellus, Onondago county, N. Y. This church has been blessed with a revival under the labours of our missionary the last winter. Previous to the 21st of March last, 17 had been added to the church, as the fruit of this awakening, and six then stood propounded for admission. Commission for 12 months from March 8, 1826. Aid, 2 months. Pastor, The Rev. William J. Wilcox.

\*127. The church in Lewis, Essex county, N. Y. Commission for 12 months, dated November 25, 1824. Aid, 2 months. Pastor, The Rev. Silas Wilder.

128. The Presbyterian Society in Tompkins, Delaware county, N. York. Commission for 12 months from August 8, 1825. Aid, one and a half month. Minister, The Rev. Elisha Wise.

129. The church in Greenbush, Rensselaer county, N. Y. Received aid 4 months from June 1, 1825, in the proportion of 2 months. Minister,

The Rev. William Woodbridge.

Mr. Woodbridge was commissioned for 12 months, but circumstances rendered it expedient for him to leave the field to which he had been appointed. He was soon after succeeded by the Rev. T. S. Wicks, whose name is found in its alphabetical place, in the preceding list.

130. The church of Orville, in Manlius, Onondaga county, N. York. Commission for 12 months from October 31, 1825. Aid, 3 months, Minister, The Rev. Hezekiah N. Woodruff.

From the foregoing details it may be seen that the Committee have extended aid, during the last year, to 148 churches and congregations, and that these congregations have been statedly supplied, in whole or in part, by 127 Missionaries.

The Committee have thus made provision for the entire support of 27 years and 9 months of missionary labour, and by this have secured to the congregations aided, 115 years and 11 months of parochial or ministerial service.

Of the Missionaries, 100 have been employed in the State of New-York, 1 in Vermont, 1 in New-

Jersey, 7 in Pennsylvania, 7 in Ohio, 1 in Michigan, 4 in Indiana, 3 in Missouri, 1 in Illinois, 1 in East Florida, and 1 in Lower Canada.

To assist the churches to which they minister, in the support of these Missionaries, the Committee have paid out, since the last anniversary, including the expenses of their office, and of the agencies which they have employed, the sum of \$10,156 80.

From the Treasurer's account, it appears that the receipts of the last year have amounted in all to \$11,804 09, and that there is now in the Treasury \$1,647 29.

More than the sum at this time in the hands of the Treasurer is now due for Missionary services which have been already performed; and besides this, the Committee are now under pledges for the support of Missionaries, whose labours are yet to be discharged, to the amount of about \$7000, which we are bound to pay as it shall become due in the successive months of the coming year. This obligation we have assumed in the fear of God, and we hesitate not to believe that his blessing on the liberality of the churches will enable us to discharge it, and that the spirit of the Christian community will sustain us under still greater responsibilities. We are strengthened and confirmed in this belief by our experience of the Divine blessing hitherto. We do not believe that the Keeper of Israel will forsake *to-morrow* the cause which he loves and prospers *to-day*. After the example of Paul, we reason thus—*The Lord hath supplied, he doth supply, and we trust*

*in him that he will supply, all our reasonable demands upon his people in this labour of love.*

It is known to the members of this Society, that the Committee have at their disposal, with the exception of \$250, no funded property ; and we are glad it is so. We look to Him who owns all the wealth of the universe ; and it is a source of the most exquisite satisfaction that we receive the gifts of this Society almost directly from his hand. He puts it into the hearts of his people to give, and the cause of benevolence moves on, because the *people have a mind to work*. Each bestowment is a free-will offering. We receive it, in every instance, as a kind of first-fruit of a spirit of benevolence which the Lord himself has created in the soul of the giver, and we thank him the more, when we are thus constrained to trace every good gift directly to the Father of Lights, from whom it cometh down. It is a system of receiving and distributing charities, which, more than any other, is fitted constantly to remind us of our connexion with the skies, and to fasten on us the impression that we are acting for God, while, at the same time, it is the system best adapted to keep alive the interest of the Christian community.

We have introduced these reflections in view of the experience of the last year. In looking for the sources from which the income of the Society has been derived, we have been constrained to say, the hand of God hath done it. His Spirit has wrought upon materials of his own forming, and produced the accumulated gifts which have constituted the sum total of our receipts. Several hundreds of dollars have

been derived through channels which we are unable to detect. They have been bestowed by individuals who have chosen to give their alms in secret. Other hundreds have been made up of widows' mites—the hard-earnings and the thank-offerings of the poor. The ministers who have endeavoured to interest their congregations in this object, and who have taken up collections for the Society, have done us a service for which they deserve the approbation of the churches.

The special agencies which have been employed have been very productive, in proportion to the time occupied in conducting them, and several auxiliary Societies have been efficient helpers.

Of these, the first place in this report is due to the Young Men's Missionary Society of the City of New-York. The same enterprise and efficiency, which was mentioned at our last anniversary, has continued to mark their proceedings another year. They have assumed the responsibility of supporting 18 of the missionaries of this Society, at an expense of \$1,450, and should the Parent Institution enlarge its system of operations, as is contemplated, this efficient auxiliary hopes to increase its income to an amount sufficient to support all our missionaries within the State of New-York.

Several other auxiliaries have done well, and deserve to be mentioned in this connexion.

The United Female Domestic Missionary Society of this City, has contributed \$300. The Clinton



Branch of the U. D. M. S. has reported \$177 and 77 cents. The Washington County Domestic Missionary Society, Ohio, formed in January last, has reported a subscription of \$400, and several others might be named whose contributions have gladdened our hearts, because they have been tokens of the sympathy of Christians all over the land, in the great work of supplying the destitute of our country with the means of salvation.

The Committee are happy to state here, that they entertain a high sense of the important service rendered to the Society by their Treasurer, PETER HAWES, Esq. who, though the embarrassments of the Treasury have compelled him frequently, during the year, to advance several hundreds of dollars to answer current demands, has performed with great faithfulness the duties of his office, and entirely without charge to the Society.

The amount of good which has been effected by this Society, the last year, an angel could not calculate. We believe it to be great, in proportion to the means expended, beyond a parallel in any other system of benevolent effort in our country. We shall not be suspected, by this remark, of a disposition to depreciate the importance of other benevolent Societies. The work of Education, of Foreign Missions, of Distributing Bibles and Tracts, necessarily incurs greater expense, and we rejoice in the patronage which these several enterprises have received from American Christians. We venerate the zeal which carries them forward. Our design is simply to remind our friends that the work of Domestic Mis-

sions, while it is equally important with any other object of public charity now before the churches, is the least expensive, with the exception, perhaps, of the system of Sabbath-school Instruction, in comparison with the greatness of its results.

This Committee, during the last year, with an expenditure of less than \$11,000, have brought the blessings of a stated and permanent ministry within reach, probably, of not less than 80,000 or 90,000 souls, who, without our aid, must have remained comparatively destitute. And the labours of our missionaries have not been without some visible effect. Under God, they have saved souls from death, and turned many to righteousness. Several of our stations have been blessed with special revivals of religion. The result of these has been the ingathering of tens, and twenties, and fifties, who, we trust, will never cease to recognise this Society as the instrument of their salvation. Besides these showers of mercy, the blessing of God has distilled like the dew upon very many of our congregations. There is scarcely a missionary of the Society who has not been able to report, at the close of his 12 months, the hopeful conversion of, at least, *one sinner*. These, in the aggregate, amount to several hundreds, whose peace has been made with God during the past year, through the instrumentality of this Society.

But the good effected is very inadequately told by these numerical calculations. The less palpable, but more general influence of our missionaries upon the communities, in the midst of which they have held forth the word of life, and administered the ordi-

nances of Christ, has put in operation a multitude of moral causes, which, in their progressive results, cannot fail signally to promote the political and moral health of the nation. The institutions of Christianity established and perpetuated in 148 townships, villages, and parishes, embraced in 55 counties, and 10 States and Territories of the Union, must exert a powerful agency in the improvement of our national character. In bearing our part, therefore, in the support of these heralds of life, we are doing the work of patriotism, no less than that of Christianity; and the friends of civil liberty may unite with all Christians, and with the angels of mercy, in blessing God for the agency of this Society. It has sought, and, to no inconsiderable extent, it has already promoted, that intelligence and virtue without which civil liberty can not be maintained.

This last remark, while it affords us a clue to the incalculable benefits which may yet result from the efforts of the last year, we regard as especially important in reference to future missionary operations in this country. In England, and on the continent of Europe, it is otherwise. But here, every citizen has a responsible part in sustaining the dominion of his country. The sovereignty is in the people. The government of the United States is practically a government of opinion; and the representation of the people, both in our National and State legislatures, is becoming every year more and more literal and perfect. The voice of each individual subject, and of each district represented, is every year more distinctly heard, and more implicitly obeyed, in all our legislative bodies. If, therefore, we would guard the

administration of our government from abuse, and our political institutions from ruin, we must purify the twelve million sources of political power and public influence which are to be found in the sentiments and manners of the individuals who compose the nation. This we believe can be done in no other way so effectually as by the permanent establishment of Christian ordinances. All history assures us that the strongest guarantee of the intelligence, the political security and social morality of any people, is to be found in the stated and faithful preaching of the doctrines of God.

But the highest point of political purity of which infidel statesmen have ever dreamed, is far below the mark for the prize of the high calling to which the principles of this Society direct all the objects of its beneficence. It seeks to prepare the souls of men for a purer world than that which the last fires shall burn. How much it has already done to make heaven glad, the records of eternity alone can disclose. How much it may yet effect, by the increase of its means, and the future enlargement of its plan of operations, no mind can conceive. A wide field is before us for cultivation, and we are sure, if the present and future generations of our country are to be saved from the ruin which all sinners deserve, they must be blessed with the influences of a Christian ministry. "How can they be saved without a preacher?" This question, addressed to American Christians in reference to the millions of the destitute within our own borders, is enough to call into action all the sleeping energies of the churches. Besides the inhabitants of numerous waste places in the older States, there are tens

of thousands of the sons of the Pilgrims who have gone away from the richest legacy of their fathers. In the ardour of worldly enterprise, they have sought the new and fertile countries of the West, and spread themselves along the borders of the wilderness, which retires at their approach ; but they have neglected to take fire from the altar of their homes. They have carried with them their activity, their enterprise, their intelligence, their love of liberty ; and many of them are not insensible that it will be impossible to bequeath these to their children without the influences of Christianity. They know, too, that Christianity without the administration of its ordinances, is a thing of name, and of none effect. To this Committee they have made their appeal ; and we gladly publish that our consciences have been stung with a sense of our responsibility, and our affections deeply enlisted in their behalf. We have endeavoured to supply their wants. We have sent them several missionaries since the last anniversary, and now, about to lay down our office for the year, we commend these increasing millions, with increasing earnestness and importunity, to the Christian sympathy of this Society. The good effected by what we have already done is enough to encourage still more vigorous efforts ; and we make this appeal with the greater confidence, at this time, because it has been our happiness recently to witness the kindling up of a livelier and a more extended interest on this subject than has hitherto existed in our country.

It has been our privilege to be made the organs of assembling in this City, the present week, a numerous and respectable Convention of the friends of Domes-

tic Missions from all parts of the United States, for the purpose of forming an "American Home Missionary Society." The unanimous and highly auspicious result of their deliberations will be laid before this Society at the present meeting. We have only to add, that, should you adopt the recommendation of that Convention, the present is the last Report which the Society, in its present form, will be called on to accept from their Committee. Were it to be the close of your efforts in the same cause, we would call the people of the land to mourning. But it is happily otherwise. The United Domestic Missionary Society will here *lay down its life, to take it again*. We come to the close of our fourth year, therefore, with such feelings as surviving friends are wont to cherish when they stand over the grave of a good man, and there, in remembrance of all that was holy in the acts of his life, and in anticipation of all that is to be glorious in his future existence, are heard to say, *It was gain for him to die*. The Society which we have served has finished its probation. The experiment has been fairly tried, and the result is a conviction pervading the mind of the nation, that it is an instrument of God's own choosing, for the salvation of the American people, and that it is worthy to be elevated to a higher sphere, to be introduced into a wider field, and, to be clothed with greater efficiency in its glorious work, that all the people of the land, in the length of it, and in the breadth of it, may rejoice and be glad in the Lord.

By order of the Executive Committee,

ABSALOM PETERS, *Cor. Secretary*:

*The United Domestic Missionary Society, in account with Peter Hawes, Treasurer,*

**Dr.**

1826.	To amounts paid Missionaries, Agents, &c. since 12th May, 1825	-	-	-	-	-	-	-	\$9,423 45
May 11th,	To Primer's Bills paid, for Annual Report, Advertising, &c. do.	-	-	-	-	-	-	-	284 25
	To sundry expenses paid for rent of the room, and rent of ground, &c.	-	-	-	-	-	-	-	449 10

To balance carried to new acc't.	10,156 80
	1,647 29
	<u>11,804 09</u>

By balance from old acc <sup>t</sup> , as audited May 19, 1835	-	-	-	\$795 55
By amount received for annual dues	-	-	-	650 90
By amount of donations	-	-	-	3,183 82
By amount received from Auxiliary Societies, and collected by Missionaries	-	-	-	2,961 92
By amount received for Life Directors and Life Members	-	-	-	2,342 32
By sundry collections in Churches, &c.	-	-	-	1,869 58
				<hr/> 11,804 09

We the subscribers, appointed to audit the Treasurer's account, find the same correct, and due to the Society, in the Treasurer's hands, \$1,647 29

*New-York, May 11th, 1826.*

KNOWLES TAYLOR,  
ARCH'D FAIRCLONE,

tion is increasing in numbers, and is constantly growing. I believe there has not been a week since I have been here, that one or more has not been impressed with a sense of sin. Blessed be God who has crowned my labours with success.

I am now looking forward with fond anticipation to the period, which I think is near, when this people will make an effort to settle a minister; and feel very confident that your society will continue to aid them for one or two years more and that, then they will not only support the ministry among themselves, but, in their turn, aid in sending the word of life to the churches which are sitting in the region and shadow of death.

The congregation have since united in a call to Mr. Flagler, and he is now regularly installed pastor of the church.

In his report just received, he states that since his last account of his labours, seven persons have been added to the church. A number at this time are anxious respecting their eternal interests, and one or two have recently obtained a hope in Christ. A female Tract Society has been formed, and a small amount contributed for missionary objects. Religion, in this place, receives more attention, the Sabbath is better observed, and the moral sentiments of the people improved.

Mr. Flagler has been appointed to labour for another year in this congregation.

A short report has been just received from Mr. Page, who completed one year's service in Fredonia in October last, in which he states that between nine and fifteen had been added to the church. It being made on a journey, it is of course not perfectly definite.

The proposal for the formation of the American Home Missionary Society is received. Some gentlemen from this region will attend, and you may rest assured of our most cordial co-operation, provided it adopts for its regulation the *fundamental principles of our society*. These we regard, and we feel confident that your Ex. Com. will hold, as the sheet anchor of hope, for the diffusion, and planting, and nourishing, and fixing pure religion throughout our country.

For the committee,

H. DWIGHT, Sec'y.

#### MORAL WASTES IN NEW-JERSEY.

The Rev. N. A. Pratt, a missionary stationed at Shrewsbury, in New-Jersey, writes as follows respecting the religious wants of the eastern part of that state:

The county of Monmouth is large, extending from the sea coast in a westerly direction about 80 miles. It varies in width from 25 to 40 miles. It has the county of Middlesex on the north-west; Burlington county on the south-west; and on the east the ocean. Its length of sea-coast is perhaps not far from 40 miles. Most of the south-eastern and southern parts of the county are barren and uncultivated, and called, in the common language of the country, "the Pines." On the borders of the ocean, the inhabitants are numerous; but in the Pines, strictly so called, the population is more sparse. The people are mostly poor, and subsist chiefly by hunting and fishing. In this county there are but four Presbyterian churches, two of which are large, and able to support the Gospel. The other two are feeble, and stand in need of help. And their peculiar circumstances, if known, could not fail of exciting the sympathies of the friends of Zion. One of the two first named is at Allentown, or Upper Freehold, under the pastoral charge of the Rev. Mr. Perkins; the other at Freehold, now



vacant, but recently under the care of the venerable Doct. Woodhull. One of the last named, is at Middletown Point, which has been destitute of regular preaching for nearly two years. The other is at Shrewsbury, 14 miles southeast from Middletown Point—which, under the fostering care of the friends of missions, has recently almost literally been raised from the dead, and which is still very weak, struggling with many difficulties, but prays and hopes for better days to come. Besides these, there is one Dutch Reformed church in the township of Middletown, between Middletown Point and Shrewsbury, which embraces some families in Shrewsbury. This congregation is large and wealthy, and is under the care of the Rev. Mr. Van Vronken. There are also three small congregations of Episcopalians, six or seven of Methodists—all small, except the one in this place—two, and perhaps three of Friends. The county contained in 1820 more than 25,000 inhabitants.

Often when riding through the county, did I ask myself, and endeavour to ascertain by inquiry and observation, is there the remotest probability of collecting a permanent congregation here? The people come out well to meetings, and are generally attentive hearers of the word. But they are poor; their houses are small, and there are no convenient places for meetings. Bibles and tracts might be distributed to great advantage. I felt very much the want of a good supply of both. I have recently had a collection among my people, for the purchase of Tracts, for distribution, and shall soon be able to purchase the worth of ten or twelve dollars. The Tracts which I distributed were gratefully received, and pressing invitations frequently given by the inhabitants to visit them, and preach to them again as soon as possible.

Lower down the sea coast I have no acquaintance. The moral aspect of things, however, is not at all more favourable, and I have reason to believe, that for a hundred miles, even to Cape May, there is a most deplorable deficiency in literary as well as religious instruction. Schools, where there are any, are badly managed, and hundreds may be found who can neither read nor write. This, however, is not the case in the *Pines* only. There are men of property and respectability in \* \* \* who, strange as it may seem, cannot read a word, nor write their own names; and a lawyer at Freehold told me not long since, that within twenty miles of Monmouth Court House, he could count a hundred men, to say nothing of their families, who could neither read nor write; and what is worse, they wish to make their ignorance hereditary. It is hard to convince such men, since they have got along in the world as well as their neighbours who knew more than themselves, that it is their duty to educate their children. This, I confess, is a dark picture; but I am not conscious of its being too deeply shaded. Persons of any pious sensibility, to travel awhile in the *Pines* must be deeply affected with the moral desolations of the country; and what is peculiarly distressing, it is difficult even to form a plan for its amelioration.

#### REVIVAL IN MOUNT MORRIS.

The Rev. B. F. Pratt, one of the missionaries of the U. D. M. Society, stationed at Mount Morris, (Livingston county,) in a letter to the Corresponding Secretary of the Young Men's Missionary Society of this city, dated January 10th, after a general view of the present state of his congregation, proceeds to give the following account of a revival of religion which has taken place since he entered upon this field of labour :

In the month of October, 1821, conclusive evidence was afforded of the special influences of the Holy Spirit. The deep solemnity, which then appeared so evident, had been increasing for several weeks. Meetings now became more frequent and crowded. About the 1st of November the work assumed a still more interesting appearance. Among the members of the church "*there were great searchings of heart.*" The question whether they had been born again, came to their minds with irresistible force; the importance of settling it on the ground of good substantial wisdom was clearly seen. As if the midnight alarm had been given, all appeared to arise and trim their lamps. Many, on reviewing their lives, taking into consideration their backslidings, the cool indifference with which they had treated the Saviour and his religion, the unconcern they had manifested for the salvation of sinners, who were living under the awful curse of Jehovah's violated law; began to be under serious apprehensions that their faith had been entirely dead, and their former religious experience a delusive dream. The word of God was to them like the fire and the hammer. They felt its power. For several days some were in deep distress, and almost ready to yield to the fear that they were utterly and irrecoverably lost. But peace, at length, was given, and the joy of salvation was restored. Now all bitterness towards others was lost, and every difficulty removed. The love of Jesus obtained an ascendancy in their hearts, and they found, from experience, how good it is for brethren to *dwell and pray and labour together in unity.* They remembered their first love, performed their first work, and the spirit of animosity lost its dominion. But while in the thronged assembly, the countenances of Christians beamed with heavenly light, the heads of many were bowed down—their hearts sunk under a load of conscious guilt, and in fearful apprehension of the wrath to come. Although the house was so crowded that many were obliged to stand during the whole of the exercises, yet all was silent as the house of death.

This silence was broken only by the voice of the speaker, or the sobs and sighs of those who felt as if they were arraigned, in all their sins, before a God of infinite holiness. For two or three Sabbaths, it was almost impracticable to praise the Lord in the sacred songs of his temple, so many of the singers were in such deep distress in view of their sinfulness, and of the danger to which they were exposed.

On Monday, P. M. November 5th, the first anxious meeting was held. About twenty-five persons attended, who appeared to have a distinct view of their danger as sinners against God. There was no effort made to induce an impression that this was a mistaken notion. Their danger was exhibited as a truth plainly taught in God's word. But in connection with this they were exhorted to believe on the Lord Jesus Christ, who is exalted to give repentance and forgiveness of sins. The meeting closed, but they seemed reluctant to depart; they went, and it was evident they felt as if they were going to destruction.

The number who attended these meetings increased for the space of two or three weeks, when there were nearly sixty. Then the Lord, by his spirit, as we hope and believe, began to set them free from the bondage of sin, and to bring them into the liberty of the Gospel. They found peace through the blood of the cross. Thus the work advanced, and the commencement of the following year (1822) found us in the midst of an interesting revival.

On the first Sabbath in February, 68 united with the church on examination. Since I commenced labouring with this people nearly one

hundred have been added to this church—more than eighty as the fruits of the revival. Before this accession there were about forty members only.

Many interesting particulars might be mentioned relating to this revival; but they would swell my report to an undue length.

Now, sir, we are not without hope that another blessing may be granted which shall tend to beautify and increase this Zion. In Genesee, our county seat, a work has commenced under the labours of a devoted and judicious pastor. Fifteen are beginning to cherish a hope of salvation through a crucified Saviour. About three months ago a very powerful work of grace was commenced in Palmyra, Wayne county, and it is now extending through several adjoining towns.

At the present time this congregation appears to be in a happy state. On the Sabbath our meetings are full, and people are attentive. Only one outward circumstance appears to embarrass them; that is, *their own inability, without aid, to support the Gospel.* They accept, very gratefully, the aid your Society has afforded them. They have contributed to the monthly concerts and on other occasions, more than thirty dollars in the course of the last year, besides the labour they have performed in the missionary field, of five acres, which has produced probably 150 bushels of corn—this is now in the crib under my care.

May Jehovah be as the dew unto this vine, that it may revive as the corn and grow as the flly; that its branches may spread, and its beauty be as the evergreen olive. Let this be our united prayer.

#### FROM LA PRAIRIE, IN CANADA.

The following is an extract of a letter recently received from the Rev. Isaac Purkis, one of the Society's missionaries at La Prairie, in Lower Canada. Mr. P. suggests the expediency of obtaining a French missionary to labour among the Canadians at Montreal and the vicinity, and to travel occasionally. Such a missionary, he thinks, might be extensively useful in conversing with the people, and distributing among them the French Scriptures and religious Tracts, as well as preaching the Gospel. It is in contemplation to establish a Home mission society for Canada, and Mr. P. thinks it possible that such a society would soon produce a sum equal to the support of one French missionary:

Your kind letter, accompanied with my commission for a year, the letter of instructions, and address to the congregation, came safely to hand; on the receipt of which I thanked God, and took courage. It was all calculated to strengthen my hands. The instructions coincide so exactly with my own views, that on reading them, I derived satisfaction in reflecting that I was under the patronage of a Society whose service is perfect freedom. The instructions and address are well adapted to add weight to my labours among the people, as well as to turn the hearts of the fathers to the children, and, in its measure, to preserve the earth from the curse which has so often desolated it. I cannot refrain from tears of joy whenever I hear of any effort to unite the hearts of Britons and Americans in bands of the closest friendship. I am confident that the committee would have felt emotions of exquisite delight had they been present to have witnessed the manner in which the address was received by the congregation on the Lord's day February, 20th, and the cordial gratitude and affection with which the following resolution was passed:

Resolved unanimously, That the warmest thanks of this congregation be presented to the United Domestic Missionary Society of New-York, for their sympathy, liberality, and generosity, in aiding the support of the Gospel ministry and the ordinances of religion in La Prairie; that it is our desire to cherish a high sense of their kindness, as it has for its objects the best interests of our own souls and of those of our posterity; nor can we express the delight which we feel, while we reflect, that from the very quarter from which heretofore we heard the sound of the trumpet and the alarm of war, we are now called to listen to the glad tidings of the Gospel of peace; that it is the fervent prayer of this congregation that the efforts of the New-York Society, in conjunction with others of the same kind, may be crowned with abundant success in hastening forward that happy day when "the nations shall learn war no more;" that it shall be our constant endeavour to show our deep sense of the Society's beneficence by co-operating with them so far as our limited means shall allow.

I am happy to say that our Ladies' Bible Association is going on vigorously; they distribute the Scriptures both in the French and English, and appear to be destined by Providence to be an eminent blessing to the vicinity; they have lately passed a resolution to give a Bible to every newly-married couple, and already we perceive that it is likely to have a good effect. It was voted that it should be presented by the minister in the name of the Association, and accompanied with a suitable address.

My six children are all subscribers of one copper (about a cent) a week each; my eldest little girl, in prospect of receiving a copy of the New Testament, promised it to a little French girl about ten years of age, as she had already one or two of her own; the copy, when obtained, was given and received with a high degree of pleasure; the manner in which she prizes it is visible in the continued sense of gratitude which she evinces. A short time ago, three little girls, whose mother is a French Catholic, in the simplicity of their little hearts, knelt down and worshipped with us in the school room among the other children. The mother heard of it, lectured them on the subject, sent them to the priest to confess and obtain absolution, and for many weeks as regularly as we entered the school for family worship, these children left the room and stood in the hall until we had closed. But recently I have observed them to remain regularly in the room to worship with us, and to add to my satisfaction, the father has provided a New Testament for one of them, who has requested one of my little girls to read it with her.

The other little girl, who received the present of the New Testament, has shown a great desire to be present at worship, and although from prohibitions at home, she has sometimes left the room, she has generally stood close to the door, and in a day or two has again shown the inclination of her heart by remaining in the room. The same conflict I have observed in many other of the Canadian children, out of whose mouths I trust God will ultimately perfect praise.

The anniversary of the Sunday School Union of Montreal was held a few weeks ago; there were three ministers of the Gospel present besides myself; a lively interest was evinced, and the attendance was far more numerous than at any former meeting. This is in accordance with the attendance at the general meetings of other similar institutions for the last year. I think, therefore, that it may fairly be concluded that there are unequivocal indications, that the aspect of the times in Canada is favourable and highly encouraging to exertion. The report also is far more interesting and encouraging than that of any former year.

## RELIGIOUS STATISTICS OF VERMONT.

The Rev. Henry Hunter, a missionary stationed at Clarendon, in Rutland county, (Vermont,) presents the following picture of the religious wants of that state :

In compliance with your request, I forward you the following facts, collected from official documents and personal knowledge, relating to the religious condition of this state. We have within our boundaries about *one hundred and sixty* churches; (Congregational and Presbyterian;) *eighty* of these have settled pastors; ten more may be supplied by candidates and missionaries, leaving about seventy churches, in about as many towns, destitute. To these may be added five-and-twenty or thirty townships in which churches do not even exist, making an aggregate of something over *one hundred* destitute towns in this little state. This, considering the small extent of our territory, is certainly a mighty waste. The great majority of these towns are destitute of *any regular preaching of any kind* that deserves to be called the Gospel. It need not be added that the enemy, ever vigilant, is successfully sowing his tares on those portions of the vineyard which the servants of Christ neglect to cultivate.

Rutland, Addison, and Chittenden counties are among the most populous, wealthy, and best supplied in the state. Both of our Colleges are within these counties; and the number of ministers, the number of destitute towns and churches, and the ability to support the Gospel is so nearly equal in the three, that I suspect I cannot give you a better view of the best furnished portion of our state than by the following view of Rutland county.

Rutland county is divided into *twenty-six* townships; *sixteen* of these townships are supplied, and *ten* are destitute. The population of these towns varies from five hundred to twenty-three hundred; most of the towns have from 1500 to 2,000 inhabitants. The number of towns "almost able" to support the Gospel, which are still destitute in this vicinity, is not very great; though a number that can do something, would, with the proper encouragement, do one half or two-thirds for the support of a faithful pastor. But alas, that pastor and that encouragement are not to be had, for you see that in the most favoured portions of the state more than *one-third* are destitute. The feeble churches and newer towns must remain destitute until they are more able, (should that day ever come without the help of Gospel means,) or until some more powerful effort is made by the friends of domestic missions to *send them* the bread of life, for which they are *perishing*.

The moral wretchedness which pervades these wastes can scarcely be conceived by any one who has not been on the ground. Iniquity abounds, the Daughter of Zion weeps in solitude; her ways mourn, because none come to her relief, or to her solemn feasts. It is enough to break the heart of Christian sensibility to see these feeble churches, as sheep without a shepherd, stretching forth their supplicating hands to plead but for the crumbs which fall from your tables, and yet plead in vain!

I ought not to omit to mention in this detail the Vermont Juvenile Missionary Society, an institution of somewhat recent date, but which, on the excellent system of your society, is doing much for our waste places. Its means, however, are greatly inadequate to the demands of our state, and are chiefly appropriated in the large destitute districts which lie in the Northern and Eastern parts of this state.

## RELIGIOUS STATISTICS OF ESSEX CO. N. Y.

The Rev Silas Wilder, a missionary stationed at Lewis, in Essex County, gives the following statement of the condition of the churches and people in his vicinity.

In regard to the moral and religious state of this country, it is indeed alarming and distressing to every generous and enlightened man. The great body of the people are evidently "without hope and without God in the world,"—pressing onward in the "broad road" to remediless despair and wo. Profane swearing, Sabbath-breaking, and intemperance prevail in a degree which is truly appalling. There are more than fifteen thousand inhabitants in the county, of many different sects. By far the greatest proportion of this number seldom or never attend the public worship of God—and if they do, it is very difficult for the preacher to gain their attention even on the most solemn occasions. The people are generally in moderate circumstances; and generally those who possess the greatest share of wealth and influence, are men of no correct moral or religious principle, and consequently they had much rather use their property in gratifying the lust of the eye, the lust of the flesh, and the pride of life, than to devote it to the support of that for which they have no regard. There are fourteen towns in the county; and there are some in every town who are friends to truth, sobriety, and good order, but the number is comparatively small. In the most populous, flourishing, and wealthy towns, it is difficult to obtain forty subscribers, and to raise two hundred dollars for the support of a minister. Some of those who love the truth are disposed to do all in their power, and, in many cases, beyond their ability, to support religion. There are twelve small churches in the county. They are all, I believe, organized on the Congregational plan, and are consociated. The whole number of professors is between four and five hundred. There are four houses of worship in the county, all in an unfinished state. There are at present nine Presbyterian and Congregational ministers labouring in the county. But two of this number are ordained and settled as pastors of particular churches, and these are about forty miles distant from each other. There are twelve congregations able to raise from one to two hundred dollars each for the support of preaching. Such, in brief, is the moral state of this county. Its prospects, when viewed with reference to the great interests of the soul, and awful day of retribution, are truly distressing. Our case calls loudly for the fervent prayers of all God's people.

## GOOD ACCOMPLISHED IN SODUS AND WILLIAMSON.

The Rev. Garret Hallenbeck has been labouring as a missionary in Sodus and Williamson, in Wayne county, N. Y. since November last. At the time of his arrival, "the church was in a low and broken state, the means of grace had for a long time been neglected; and a great part of the community had become awfully indifferent to religion." On the 7th of July Mr. H. writes as follows:

At present, prospects appear much brighter in this region than probably they ever did before. Religion is treated with more attention and respect than was ever before known. It is but seldom that an open contempt of religion is manifested. The professed followers of Christ have acquired new zeal and new activity. Not only among us, but for some distance on the borders of lake Ontario, the people appear to desire the establishment of a stated ministry.

A spirit prevails in this region (doubtless excited by the noble spirit manifested in Monroe county) to supply every reader with a Bible or Testament. In Williamson, a Society has been formed, and has commenced its operations with great vigour. It has been ascertained that out of 1056 readers, 677 are destitute, and yet notwithstanding the magnitude of this number and the poverty of many who feel interested, they are determined to obtain the supply. At Sodus the enumeration is not yet completed. There is some prospect, however, that they will soon be prepared to follow the example of Williamson, and the towns in Monroe county. The labours necessary for the accomplishment of this result have almost entirely devolved upon me. I have personally visited almost every family in Sodus and Williamson, dispersed over a territory 16 miles in length and from 6 to 10 in breadth.

There are two Sabbath schools in Sodus and two in Williamson, with the prospect of additional ones. There are also two in Penfield, and I expect to establish one or more soon in Ontario. Tract Societies have been established in Williamson and Sodus. The monthly concert and weekly prayer meetings are also attended. On the whole, prospects appear much brighter and more cheering than they ever have done.

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Extract of a letter from a missionary of the U. D. Missionary Society, stationed at Cape Vincent, Jefferson county, N. Y. dated July 18, 1825.

I informed you in my former letter, that this church, when I first visited it, consisted of nine members only. We have now in communion with us rising of fifty. We have a small Sabbath School which is in a flourishing condition. Our monthly concert for prayer is well attended. We have preaching three times on the Sabbath. One evening in the week I lecture, and on every Saturday evening the church is convened for the purpose of preparing for the Sabbath, and of ascertaining the state of every individual's mind during the week, by which means, connected with the blessing of God, the graces of the Spirit in the hearts of the church generally, appear to be flourishing.

Some few weeks since I visited Kingston, U. C., administered the sacrament for brother Foote, and received several persons, on confession, into the church. I continued labouring with him in visiting from house to house, and holding prayer-meetings and conferences, almost every evening for ten days. Before I left that people, one individual gave evidence of a saving change, and many others were deeply impressed by the Spirit. I have since received a line from brother Foote, who informed me of three other individuals that were rejoicing in Christ their Saviour.

The intercourse between this country and the upper province of Canada, is widening every day.

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#### WANT OF THE BIBLE IN ROCKLAND AND ORANGE.

The Rev. Hosea Ball, who was appointed by the U. D. M. Society to labour in the Highlands of Rockland and Orange, reports, in a letter dated November 29th, that in eight neighbourhoods\* which he visited, containing in all 423 families, 222, or more

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\* The names of the neighbourhoods are 1. Buttermilk falls. 2. Crouks. 3. Fort Montgomery. 4. Forest of Dean. 5. Queensburgh, or Rushes. 6. Montville and Gibraltar. 7. Saw-work's, Dater's and Sterling. 8. Green Woods and Johnson's. The five first named are within 10 miles of West-point.

is about one hundred miles, but the road I travelled at least one hundred and thirty-five.

Most of the country, from Shrewsbury, in Monmouth county, to the county of Cape May, is literally a *pine barren*. A small population is scattered through this immense forest of pines, and here and there a small and pleasant village situate on the rivers which empty into the ocean. The people in the woods, like the soil from which they gather a scanty subsistence, are poor, almost entirely destitute of religious instruction, and their children grow up in ignorance of every thing which they ought to know; because, from the very nature of their local situation, schools and churches cannot be maintained. The scattered population forbids it. The few must suffer in these respects, because they are few. In one instance I travelled nine miles, and in another fifteen, without seeing the face of a man, or meeting with a single human dwelling.

I will now specify some of the most important places through which I passed, and make such remarks respecting them as seem necessary.

1st. *Monasquan*, fourteen miles from Shrewsbury. There is here a Baptist church of about twenty members. It has no pastor. Mr. Wilkinson has been located here by a Domestic Missionary Society, with what prospect of success I am unable to say.

Fourteen miles below this is *Toms river*, a village of thirty or forty houses, and of some considerable business. There is here no church of any denomination, and no place for preaching except private dwellings. Some few pious Methodists are found, but there are more violent opposers of the truths of religion.

Next place is called *Good luck*. Here is no church.

Next, *Cedar Creek*. No church.

Next, *Wearstown*. No church.

Next, *Barnegut*. Here they are now making an exertion to build a church free for all denominations. The people are generally Methodists, some few Baptists; and *Mary*, like Gallio, "care for none of these things." Next place is *Hocking*, a village of considerable size. They have a Baptist and a Methodist church. The Baptist church is vacant. They have some supplies appointed them by the association to which they belong, but from the remoteness of their situation, not one in ten ever fulfils his appointment. There are some pious persons here, who sincerely mourn over their desolations, and are thankful for the privilege of hearing a preacher of any denomination. Here I found a young man from Princeton, labouring as a missionary for a few weeks, under the direction of the Missionary Society of West Jersey. He is a faithful and laborious man. I believe he is doing good. His mission is now nearly expired. Hocking is the last place in Monmouth county.

The next place is *Tuckerton*, in Burlington county. This is a pleasant little village, of perhaps fifty houses. There is here a Methodist and a Quaker meeting-house. People willing and desirous to hear. I think a preacher might be located here, in connection with Hocking, eight miles apart, with a good prospect of success.

Below this I travelled through the Pines, for forty-five miles, mostly in Gloucester county, and found not one church, and no place worthy of notice; I learned, however, that on the sea coast, between the Great and Little Egg Harbour Rivers, there is a Methodist church of some importance.

Passing through the county of Cape May, I found the wreck of one Quaker meeting-house, one Baptist, and two Methodist churches: and



at the lower extremity of the Cape, a Presbyterian church. This County is divided into three townships—Upper, Middle, and Lower. The Upper was originally settled by Friends, which have now become all but extinct; the middle by Baptists. Their church is small, but the congregation is able to support a minister. The Lower, by Presbyterians. This congregation has just erected a new and handsome church, and though now vacant, is abundantly able to support a minister. They will probably call one in the fall.

Returning, I passed within sixteen miles of Philadelphia. Passed through *Evesham, Medford, Vincenttown*, all Quaker settlements; and *New Mills*, where is a Baptist and Methodist church. At Egypt, twenty miles south-west of Freehold, though a place of considerable business, and inhabitants enough to fill a large church, there is no church at all. On the whole, the country through which I travelled presents a very gloomy aspect to the eye of Christian philanthropy. The Methodists have been instrumental in doing good, and deserve much credit for their indefatigable labours. I found little sectarian feeling—much hospitality and kindness—the people affectionate and attentive. Whenever time permitted, their churches and houses were freely opened for the preaching of the Gospel. The country, as a whole, is not so destitute of schools as I expected, especially where there are inhabitants enough compactly situated to support them. Bibles and Tracts might be distributed to great advantage, and I felt very much the want of a good supply, especially of the latter. On the east side of Delaware river and bay, below Philadelphia, there are seven or eight Presbyterian churches, in connection with the Philadelphia Presbytery. Most of them, I believe, are supplied at present with the regular preaching of the Gospel.

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#### THE PECULIAR VALUE OF MISSIONARY LABOURS.

One of the missionaries of the U. D. M. Society, stationed at Clarendon, in Vermont, writes to the Corresponding Secretary as follows:

Our churches in Vermont present a most melancholy aspect. While we have to bless God that we are not plagued with heresies to the extent that afflicts the churches in some sections of the country, and that we are generally at peace among ourselves; and while there is much to commend in the zeal and activity of many of our ministers, and the piety and liberality of many private Christians, still there is much to deplore. The love of many waxes cold, and iniquity abounds; the Laodicean spirit of lukewarmness, the bane of all that is lovely or excellent in Zion, has chilled the ardour of our first love, and palsied the arm of pious exertion to an awful extent in the churches in Vermont. It should be recorded, however, for the encouragement of domestic missions, and to the praise and glory of divine grace, that *missionary efforts* have almost invariably been crowned with success. In nearly or quite every instance where missionary aid has been afforded to our feeble churches, and to build up our wastes, the dews of divine grace have fallen, and, in a number of instances, showers of refreshing have descended. And that, too, when all around them have been like Mount Gilboa, on which neither rain nor dew descended.

## VIEW OF A MISSION IN MICHIGAN TERRITORY.

The Rev. Isaac W. Ruggles has been labouring in Michigan Territory since December last. The following account of his labours is given in a letter to the Corresponding Secretary of the U. D. Missionary Society, dated Pontiac, August 29:

The Lord's people had anxious desires for the upbuilding of Zion. They had continued with one accord in prayer that an Ambassador of Jesus might be sent among them. They appeared glad when one arrived, and expressed their gratitude to God for his loving kindness, and to your Society, for their compassion and liberality.

My labours have been confined almost entirely in Oakland county. Having no fellow labourer in the county, I have been constrained to visit and to preach in a large circuit; and owing to the scattered condition of the church, it has been expedient to administer the Lord's Supper in three or four several places. Since the first of December, 41 have been added to the church; 22 from other churches, and nineteen by profession. We hope that five or six have passed from death unto life during the past season. The whole number now in the church is 55. Several others will soon be added. I have baptized twenty-one; seven adults and fourteen children; and have dispensed the Communion eight times. I have ordained in this church two Ruling Elders and one deacon. Pastoral visiting has been my employment almost every day; and in this duty I have generally met with a kind reception. The people have often expressed their thanks for my labours of love.

Three Sabbath schools are instituted in the county, three concerts of prayer, and two female weekly prayer meetings. A Female Tract Society is now in operation, and a Bible Society is contemplated. Meetings are in general well attended, and it would seem that the means used have not been altogether in vain in the Lord.

The Lord's people are desirous that the same means should be continued, and also that more missionaries of the cross should be sent over to help them. None, but those residing in this destitute region, can be adequately sensible of the need there is, that more heralds of salvation should be sent to this part of the Lord's heritage.

Two weeks since, I organized a church in the south part of this county, styled The Second Church of Oakland county, consisting of eight members. One was added the Sabbath following. The one added is a remarkable instance of conversion from notorious profanity to the zealous worship of the living God. His conversion took place about three or four weeks ago. In this church I have ordained a Deacon and a Ruling Elder; and one Elder is from a church at the east. There are seven or eight others standing in readiness to unite with this church as soon as they may have opportunity. Here, in the wilderness, where eighteen months ago, no civilized man resided, the standard of the cross is now erected. Here are excellent ones who love to meet and pray, and sing, and learn the way of truth. This township, into which no family emigrated till last year, in May, is now entirely settled.

Brother Frontiss, a missionary recently sent out by the General Assembly, is now labouring with good success at the River Raisin. Brother Wells, who has, the summer past, been preaching at Detroit, is about to be settled there. One or two labourers are needed in Oakland county.

The Second Church of Oakland county desire me to request that a missionary may be sent to them.

The following letter from the Church at Pontiac, under date of August 22d, containing an application for continued aid from the Society, bears honourable testimony to the faithfulness of Mr. Ruggles, and exhibits the necessities and wants of that portion of the territory :

Your Missionary has been industriously labouring since December last to advance the cause of the Redeemer. The Great Head of the Church has smiled upon his efforts. A blessing has pursued him. The scattered sheep of God's heritage have been gathered into the fold—the wandering reclaimed—the weak strengthened, and some instances of hopeful conversion have taken place.

You, sir, are the almoner of God's bounty to us. Accept our warmest acknowledgments, and through you, the Society of which you are Secretary. It is through your instrumentality that the Gospel is preached to us this year—that saints have been edified, and sinners converted.

The labours of your Missionary, since he has been among us, have been great and unwearied. He has spent most of his time in this country, though he has visited others. He has often heard the Macedonian cry. Notwithstanding there is much to animate and encourage him and us, there is much to excite our sympathy and sorrow. The profanation of God's name and institutions, particularly the Sabbath, intemperance, and many other vices abound. O! sir, nothing but the pure light of the Gospel, accompanied by the influences of the Divine Spirit, can root out these demoralizing habits—these soul-destroying sins.

We rejoice in the prosperity of your Society, which has engaged in so great a "labour of love,"—the establishment of a *faithful* ministry in every village and town in our country. This plan, viewed but politically, is one of the most excellent upon earth. One would think all Americans, who love their country, would cordially unite in it. Intelligence and virtue are alone the basis of our Republican institutions. Wherever a learned and faithful ministry is established, there science and virtue are most flourishing.

We solicit the continuance of your charity to us still longer. For the support of the Gospel at present, we are able to do but little. It is not seven years since improvements commenced in this country—people in general are poor, and come here because they were so. All that we have been able to do for the support of Mr. Ruggles since he has been among us, is simply to furnish his *board*. Were he not a man of much self-denial, and one whose great object and delight is, to promote the glory of God in the salvation of souls, he would not have consented to spend a year in the wilderness for the *small* sum of ONE HUNDRED DOLLARS. Some arrangements have been made, and by the assistance of your society we hope to retain him still longer.

O! sir, we wish the funds of your society were such that you could send many missionaries to this territory. Even in *this* country there is much need of three pious able, ministers.

The local situation of Pontiac, is eligible. It must, necessarily, soon become a place of business and importance. It possesses good and extensive water-privileges. The climate is salubrious, and the soil fertile. The customs of this place will no doubt have much influence upon contiguous countries, and do much toward giving a tone to their moral character.

## DECLENSION OF CHURCHES IN OHIO, FROM WANT OF PECUNIARY ASSISTANCE.

From the following letter from a clergyman in Ohio, dated July 16th, our readers will perceive the melancholy consequences resulting from a minister of the Gospels being so straitened in his worldly circumstances, as to be unable to bestow his full and undivided attention on the great objects of his calling and profession :

Having lately seen a summary of the third report of the United Domestic Missionary Society, I am encouraged to communicate a statement of my own particular case, and some hints relative to the state of religion generally within the bounds of this Presbytery, (Richland.) I took the charge of two congregations in Ohio in the beginning of the year 1820. At this period there were about thirty-five members in communion in each Society. The first three years after my settlement, I gave myself almost wholly to the work of the ministry "preaching publicly, and from house to house;" and although no *very special* revival took place, yet a blessing was afforded, and the church was increased in that period by the addition of from sixty to seventy new converts, 30 of whom were added in one year to one of the Societies; and with the additions by certificates, and some few converts since, the two societies *now* contain 225 members in communion. But unhappily, about the close of the third year of my settlement, I found myself embarrassed and straitened in my temporal circumstances, the Societies not having been able to make good their engagements. Indeed, there had been such deficiency, that through dire necessity (yet with grief) I was constrained to contract much of my former ministerial services, and resort to labour in order to procure necessary subsistence. And this abridgement I have had to continue and increase up to the present time, and the consequences are but too visible; religion languishes, and the Societies are by no means in as promising circumstances as they were two or three years ago. You will be the more readily able to judge of the importance of constant ministration to these Societies, not only on the Sabbath, but at other times, when I inform you that the members of Wooster Society, in which I reside, are scattered in nine different townships, each six miles square, lying around Wooster as a centre. The members of the other Society live in a tract of about eight miles long, and five or six miles wide. All the above territory is filled with a tolerably thick population, *many* of whom are not connected with any denomination whatever; in fact, the congregation in which I live, with its territory, is a good missionary field itself, which if well cultivated, would, through the divine blessing, yield a good increase. I would observe, that I had no other means on which to depend to support myself and family, of a wife and six children, than the stipulated salary from the people, nor did I ever want to resort to any other. I am far from intending any reflections upon the Societies, as such. The most of the people are in low circumstances, being in a new country, having their lands to clear, and to pay for, and in most cases depending on the products of their labour to furnish the means. Each Society also has a brick meeting house on hand getting along slowly, which, when finished, will be decent, durable, and sufficiently capacious for the prospects of the Societies. Through you, dear sir, I submit my case, and that of the Societies, to the consideration of your charitable institution. Should any aid be afforded, it would greatly animate and strengthen hands that now hang down, and revive the desponding heart of one, who thinks, as far as he knows himself, that his most delightful employment is to be engaged in endeavoring to win souls to Jesus Christ.

APPLICATION FOR ASSISTANCE FROM A CHURCH IN DECATUR  
COUNTY, INDIANA.

About eighteen months ago, a Presbyterian Church was organized in Decatur County, Indiana, consisting of about 30 families and about 70 communicants. Since then they have been visited by several Missionaries, and among them, by one from the U. D. Missionary society. They are now anxious to have a settled minister among them, and are willing to contribute what they can for his support. the following is the letter from the church, under date of September 18, requesting aid for the accomplishment of their object,

A few weeks past a member of the Cincinnati Presbytery of Ohio, preached several times and administered the Lord's Supper, the season was precious to those who had formerly enjoyed the privileges of God's House, and several that had been under serious concern about their souls were enabled by grace to come forward and profess their faith in the Lord Jesus, and unite with his people.

He has no stated charge, and appears disposed to come and settle with us, and there is reason to hope that the stated ministration of the Gospel would have the happiest effect. There are about ten or twelve large counties lying together in this part of the state, in which there is not one Presbyterian Minister living, and in most, if not all, of these counties small congregations have been organized. This congregation have made an effort to get Mr. Lowry, and have proposed to give him two hundred dollars for one half of his labours, and the balance to be employed in the vacancies around, until our strength may enable us to support him wholly; the country being new, our number and strength we hope will increase by emigration.

Having learned something of the nature and objects of your Society, from your Missionary, Mr. Johnson, and from the Missionary Register, we are encouraged to lay our case before your Board. Our proposed minister is a young man with a rising family, who has expended his small patrimony in preparing himself to preach the Gospel. If your Society think proper to aid us with a small donation in money the favour will be gratefully acknowledged.

LETTER FROM FRANKLIN CO. IN THE STATE OF NEW-YORK.

The following exposition of the want of assistance in Franklin County, N. Y., is from a Clergyman at Malone. More than fifteen years ago he took the pastoral charge of the Church in that place, under circumstances peculiarly discouraging, in a temporal point of view: but with the hope of doing good, he was encouraged to persevere.

Since my settlement my labours have been uncommonly arduous, having submitted to all the inconveniences of a new country, travelled every year more than two hundred miles to attend Presbytery or other ministerial meetings, and through a wilderness where the roads were intricate, and sometimes pronounced impassable. I have preached funeral discourses and lectures in every part of the county, for most of which I received no temporal remuneration—have never had a neighbouring ordained clergyman to afford me assistance by way of exchange or advice until within two years, and the one to whom I now allude is not settled. When ordained over this people, the inhabitants were few and poor, and the subsequent war made them poorer. They could not

do for me as they wished, and as my necessity demanded. They gave me no parsonage, and fixed my salary at about \$400 annually, the greatest part of which was paid in produce at a price far above that of your city. In addition to all this, I have had, for many years, an uncommon share of domestic afflictions. Often have I been tempted to desert my post, (having had offers of a flattering kind,) but the solicitations and spiritual necessities of an affectionate people, together with a sense of duty, have retained me. I have barely had a subsistence. I am literally poor and embarrassed.

My people are friendly, and, to an individual, wish me to continue their minister; but they are unable to give me the necessary relief. The Church and Society have recently made extraordinary efforts to build a house of worship, and such has been their anxiety in this matter, that it has carried them beyond their ability in their subscriptions.

This country is very needy, and although at a remote part of the state, ought not to be overlooked. The people here have immortal souls, and are destined to the same bar of judgment with all other men. The infant churches and the two Presbyterian clergymen in this region, have wants and trials, which we desire might not be forgotten. It is sometimes as necessary to strengthen a weak and afflicted church and people, as to create new churches and send the gospel to those who never heard it. The minister who resides in Constable, seven miles from this, preaches to the people of that place and Chateauga alternately, and does not receive more than \$250 annually for his labours, which are abundant and overwhelming; and this pittance, which barely keeps him from freezing and starving, is paid by subscribers who give very liberally in proportion to their means. This brother told me, the other day, that unless relief should come from some quarter, he must leave this part of the country, which would leave me without a neighbouring minister nearer than twenty-three miles one way, and fifty the other. Indeed, sir, we know not what to do.

#### DESTITUTE STATE OF THE CHURCHES IN STEUBEN CO. N. Y.

The Presbytery of Bath, N. Y., have addressed the following letter, dated Prattsburgh, Sept. 2d, to the Board of Directors of the U. D. Missionary Society, stating the destitute situation of many churches in their connexion, and soliciting aid for the supply of their necessities.

This Presbytery has under its care twenty-one Churches. Ten of these are entirely destitute of the preaching of the gospel by Presbyterian ministers, except an occasional Sabbath by a neighbouring minister or travelling missionary. They are all of them, under present circumstances, unable to support the ministry among them, without foreign assistance. We know that the calls upon your funds are numerous and pressing. We think, however, that no part of the state of New-York, more imperiously demands assistance than the region embraced by the Presbytery of Bath. We particularly solicit your assistance in behalf of the congregation of Cohocton. Rev. Statham Clary has been labouring in that congregation for nearly two years. He is, in our estimation, an eminently pious, faithful, and prudent minister; and his labours have been blessed to the conversion of souls, and the increase of the church. The church at the commencement of his labours with them was at the lowest state of depression. Under his ministry, there has been a small addition to the number of its members at almost every season of the ad-

ministration of the Lord's Supper. It now consists of about fifty members. They have no appropriate house for public worship. Mr. Clary's support has been almost wholly supplied by eight or ten individuals, who are not themselves in very eligible circumstances, and must shrink from the burden unless assisted. Our hope is, that could they be assisted by a grant of one hundred dollars annually, for two or three years, they would acquire that strength which would enable them to support the ministry without further aid. The town of Cohocton is large and populous, probably not less than two thousand inhabitants. The difficulty of supporting the minister arises wholly from the want of disposition in the body of the people. Indifference to all religion characterizes a numerous class. Sectarian principles have an extensive influence. These are the circumstances which render your assistance necessary. Mr. Elam Bridges, of this town, informs us, that he has in his hands three dollars, collected at the close of the sacramental service, during the meeting of the Presbytery of Bath, which is appropriated to aid the funds of your Society, and that on condition that the sum mentioned in the preceding is appropriated to aid the congregation of Cohocton, he will further pay into your Treasury thirty dollars, to constitute him a life-member of your Society.

#### DOMESTIC MISSIONS.

The cause of Domestic missions is increasing in interest with the growth of our land. All missions now command a sympathy, unknown to those who projected them twenty-five years ago. But the missions which supply our own countrymen with the Gospel, which endeavor to fill this land of freedom with the liberty of the sons of God, exceed all other efforts in interest. The topics are already familiar to the minds of those who love these missions by which their importance is urged. The number of souls to be saved, being the millions of these United States—the facilities for labouring in this cause, springing out of the call of these millions for help—our common language, and, in some considerable degree, a ministry prepared to preach the Gospel among them—the important bearing of this work upon foreign missions, as creating a supply for the demand of the unchristianized world—all these topics have been frequently pressed with much earnestness and much success.

We are induced to advert to them in general for the benefit of our readers, and in particular for the advantage of the United Domestic Missionary Society. In a few weeks the members of this Society are to be convened to consider what measures shall be pursued, to enable the Executive Committee to answer favourably the supplicating appeals from the counties of our own state, and from the states on the frontier of the Union. We hope that none will be absent, who in sincerity offer the prayer, Thy kingdom come. This Society embraces a large number who intelligently apprehend, and fervently love the Gospel of Christ. That the Gospel can be propagated without means, no intelligent Christian believes. In the very age of miracles, when St. Paul worked as a tent maker, he necessarily withdrew so much time from ministering the word of life. But it was a peculiar aspect of Providence, which induced him to this course of labour, and that for a wise purpose, for a short time; in common, it was a doctrine he practised as well as preached, that they who serve at the altar should live of the altar. And when

evil disposed persons would misinterpret his motives, he then refused to live of the altar at Corinth—but was supported at opulent Corinth by Phillippi, comparatively poor. But he must be supported, if he would night and day with tears exhort to repentance and salvation.

The case is not dissimilar in the present day, only the absence of miraculous direction gives our reason more play, and perhaps calls into exercise a justifiable prudence—if it be not too much a prudence of this world. If our ministers now are to preach, we do not expect them to be tent makers: if they become learned in the Scriptures, we know that it cannot be attained, if they are forced to gain a manual proficiency as respectable artisans. That the institutions of religion cannot be sustained without ministers of the Gospel, is evident; and that ministers cannot keep pace with the intellect of the country, and clothe religion with heavenliness of attire, without leisure to study the wisdom that is from heaven, is acknowledged by all, who believe that the gift of tongues, with other miracles, is departed. But on the other hand, that it is not possible, and perhaps not adviseable, to organize an institution, which shall give to all settled ministers of the Gospel this leisure, is quite manifest. Here much must be left to the good sense and piety of the Christian laity. Those who are to sit under the droppings of the several sanctuaries of our land, must determine how much leisure and what facilities for learning, they will give the minister, by whom their souls are to be trained for the life everlasting.

Yet that some institution should be prosperously governed, which may create a taste for the Gospel, by sending a minister into villages where there is none; and which may sustain him a little time there, until the people learn their strength and unfold it, is very plain. Such a prosperous institution, the United Domestic Missionary Society has been. One hundred and thirty churches aided in one year—its funds increasing from almost six thousand to almost twelve thousand dollars in the same year; these facts attest its prosperity. So much has been done through the extreme economy, as well as activity of its Executive Committee. But surely none will say that enough has been done—that now we may arrest our efforts and fold our arms, while our people and our ungospelized villages branch outward to the Pacific. Who is the poorer for what he has done? Can this city be impoverished by such an expenditure? Can they pay no more for such a *celebration* as was seen at the anniversary of the United Domestic Missionary Society, when our most distinguished citizens presided, and pronounced their emphatic approbation of this Institution?

The members of the Society are soon to be convened that they may inform their committee whether more or as much may be done. We hope they will receive cheering proofs, that prudence itself tells them to go forward. It will be among the very noblest monuments of the munificence and piety of this city, if it will prepare and keep up a fund, out of which every little town in our state may have \$50 or \$100 for two or three years; provided it will raise \$200 or \$300 more, and call a minister and erect its church. Our merchants will find no ill account in this, if they believe that the conscience of an honest *country customer* is a better safeguard than the laws. Our ministers should forward this enterprise, if they believe that where there is no vision, the people perish.

This Society does not first of all seek to relieve ministers in the country from embarrassment; it seeks to give to a people what they ask, the little additional sum by which they may secure so much time as their



own souls and the souls of their children require, from one who can *guide* them. This Society leaves its missionaries in great embarrassments at the best, with enough to prove them good soldiers of the New Testament, and followers of Him, who makes self-denial the test of discipleship. It might move to deep commiseration to consider the condition of some of these missionaries—amidst a poor, but affectionate people—in indigence and sickness oftentimes. One of the missionaries writes :

“ You will see, a country clergyman ought not to spend half a day in traversing the commons to find his horse, and often a day or two to find his cow. We can support no servant for this task. I doubt not good men would weep at the tale of a single week's trials of this description, which we have suffered week after week for almost four years.

“ We last spring lost the third cow, which we have purchased at the sacrifice of almost every other convenience of family stores or livelihood : it perished in the woods for want of an inclosed pasturage ground. This winter will be the second time that I have sent my family more than 200 miles to enjoy the protection of a father's roof, because I cannot hear a tender family complaining with the cold and the want of those cheap but essential conveniences, of which we have been repeatedly deprived by the want of suitable inclosures. Were we on the territory of the heathen, I would apply to my friends ‘ in the land of my birth.’ ”

Such circumstances of trial, however they present a scene without the interest of poetry, may have the adorning of real piety ; and in such trials, graces may be elicited which shall not expire in the grave. But this Society does not seek nor expect to relieve its missionaries from the various hardships of a life in the new countries or in the older towns—all that it does, is to answer the justifiable expectation of those who are too poor to support the Gospel, that they may have some help from the tables of their richer neighbours. Surely the churches of New-York are able, at the very economical rate of expenditure pursued by the United Dom. Miss. Society, to support 280 churches in our new settlements. That they must feel willing to do so before the millennium can come, is manifest. And that the millennium is to be brought by the offerings of the rich, and the circulation of such a benevolence, as shall consider the misery of one the suffering of all, and the fullness of one the supply of all, appears to us clear from the nature of the sacred predictions. How much does Isaiah tell us of kings being nursing fathers, and queens nursing mothers, to the church, when he speaks of the wilderness and solitary place budding as the rose—how much does he say of gold of Sheba—and that instead of brass, gold shall be brought ; and for iron, silver ; and for wood, brass ; and for stones, iron ? The Lord is to be honoured with our substance and with the first fruits of our increase. Nor can we conceive of any reasonable prospect of the conversion of all the inhabitants of our land, which shall not include enlarged liberality on the part of those who have the Gospel, to dispense it to those who have it not. An atheist, who held that benevolence to men was praiseworthy, would scarcely believe that Thebes with its hundred gates, would not so honour our land as the United Dom. Miss. Society with its 120 missionaries. The love for our country cannot better express itself than by sending the Gospel to all who live under the covert of its legislation—and we cherish the hope that this institution is to grow, until all the land taste the fruits it bears, and give God the glory.

The present is a season critical in the history of the United Dom. Miss. Society. We repeat, that in a few weeks the members are to be convened, to say whether their Committee shall go forward. . Hundreds of

churches, and thousands of souls, are concerned in the momentous result, that the Christian public give to this question an affirmative answer, and add to it the pledge of their names and their money. B.

Nov. 1826.

### UNITED DOMESTIC MISSIONARY SOCIETY.

While the United Domestic Missionary Society has hitherto received with gratitude the fostering care of the churches, its Executive Committee have indulged an unshaken confidence in God, that he would not permit the effects of an institution, so benign in all its consequences, to be impeded for the lack of that liberal patronage from the Christian community, which is very deeply needed at the present time. Aware, also, that the claims of the "American Tract Society," and other kindred objects, were especially under the public eye, we have omitted, during the last two months, to present to the friends of this Society the usual extracts from its correspondence. That portion of our fellow-citizens, however, who have assisted in the planting of this *Tree*, that its leaves might be *for the healing of the nations*, have a right to be informed, that, in answer to their prayers, and their alms, it has been *yielding its fruit every month*.

It ought also to be distinctly understood, and deeply felt, by every friend to the intellectual, political, and moral advancement, and spiritual salvation, of the American people, that the claims of this Society have not grown less pressing and imperious, while its voice has been silent. Souls have been dying for the lack of vision in this professedly Christian nation. In many portions of it, the people yet sit in darkness, and under the shadow of death. The importunate and reiterated cry for a *little aid* to secure that blessing, which to them that believe is the power of God unto salvation, has reached us from the *North*, and the *South*, and the *West*. But the Executive Committee will be compelled to refuse these applications, and leave these interesting portions of our common country to starve and die under a *famine of the hearing of the word of the Lord*, unless the friends of Zion can be induced to give more liberally of their abundance to supply these wants of the needy. Indeed, the amount which will become due, in the course of the present month, from the committee, to missionaries already engaged, is fourfold the amount now remaining in the treasury.

Some new impulse, therefore, must be given to the benevolence of the Christian community in reference to this object, or the United Domestic Missionary Society must cease to be the dispenser of those extensive spiritual blessings, for which it was instituted. Let it be remembered, then, that this Society was called into being at first, and that it has since been sustained, by the blessing of God, upon such sympathies as move in a brother's heart, when *he seeth his brother have need*. They are the feelings of Christian patriotism, excited and rendered ardent by the spiritual desolations which are seen to pervade many portions of our land. These feelings, connected as they are in the minds of those who cherish them with the *knowledge*, and not the "*bare imagination*" of the wants which they commiserate, cannot fail, we think, to meet an emotion kindred to themselves, in the heart of every enlightened American, who will lift up his eyes, and look on the field, which *has* waited too long,

and still waits, for the cultivating hand of the *United Domestic Missionary Society*.

The following extracts, in connection with the numerous details heretofore presented to the public, we hope, will serve to extend and render more effective the impression on the minds of Christians in our country that the great Head of the church does look with approbation on all our efforts to forward the object of "Home Missions." They will also be regarded as evidence in point, that more, *much more*, must be done by the sons of the pilgrims and the servants of God, in this work of patriotism and *Mercy*, before we can expect a blessing at all commensurate with our wants.

P.

Feb. 1826.

#### GOOD EFFECTED.

A letter from Hartford, Washington county, dated Jan. 23, states that in that town, recently occupied as the station of one of this Society's missionaries, there is now a very encouraging attention to religion.

The following is extracted from a letter received from one of the Missionaries of this Society, stationed in Greene county, N. Y. dated Jan. 10, 1826.

"Your special and timely favour was received by the good people here with very lively expressions of gratitude. I delayed not to read to the congregation your address, and I have reason to believe it had the effect to make them feel their obligation to improve the means of grace thus gratuitously afforded them."

"Good order and decorum pervade all our meetings. In this respect there has been a great improvement, for which I feel very thankful to Him who has condescended to crown my efforts with any kind of success. Some of these scattered inhabitants begin to prize the privileges afforded them. When I see a whole family coming four or five miles to meeting, in an *ox-cart*, I thank God, and take courage."

The Rev. Samuel Sweezey, missionary in Florence, Oneida county, N. Y. under date of January 25, 1826, writes thus to the Corresponding Secretary.

\* Rev. and Dear Sir—

"My appointment as a missionary in Florence has been duly received. My stated labours in this town commenced the 1st of October last. I have found great encouragement to preach the Gospel here. There is a deep interest manifested in the great truths of divine revelation. There are some hopeful appearances in the church and society; and we cannot but anticipate the season near, when we shall enjoy a "refreshing from the presence of the Lord." Such a time has, perhaps, never been witnessed in this region, as is now enjoyed at Rome. Almost the whole population appear to be under the influences of the Holy Spirit, and the effects of this Divine Agent appear to astonish all beholders. You have probably received, or will soon receive, many interesting particulars concerning this work. It appears now to be spreading in the towns adjacent, and hope is cherished by the friends of Zion, that the Lord is about to visit all this region with the Almighty energies of his Spirit."

Such are some of the good results accomplished, under God, by the system of charity to the destitute pursued by the U. D. M. Society. Let the reader have patience to peruse the following, and we are sure it cannot fail to excite his pity, and if he be a Christian, it will call forth his

prayers and alms in behalf of hundreds of churches and destitute neighbourhoods, whose claims on the assistance of this Society are no less pressing and irresistible, than those here presented. Yet, with their present means, the Society can do but little towards supplying these thousands in the wilderness with the bread of life.

#### CLAIMS OF THE NEEDY.

The following letter is from a Committee of the congregation at La Prairie, Lower Canada, under the care of the Rev. I. Purkis, Missionary of this Society, dated Dec. 23, 1825.

Rev. and Dear Sir—

The letter directed by you to our worthy clergyman, the Rev. Isaac Purkis, dated the 21st ult. we are sorry to understand intimates a doubt whether your Society can continue the support you have so kindly given to our minister in this place for any further period. In communicating to you our regret, we beg to refer you to the resolutions adopted by our congregation, hereto subjoined. We cannot sufficiently express how deeply we feel indebted to you for having aided us so long. We trust that a kind Providence will remunerate you, and hope that that philanthropic and generous sympathy which is so characteristic of your Society, will still govern and stimulate you to act with the same Christian and benevolent spirit towards us. We acknowledge with gratitude to God, that a visible change has taken place in this village since the arrival of so good a man; and to be deprived of the services of this pious and zealous servant of God, would be to this congregation an irreparable loss. With best wishes for your prosperity, we are, Rev. and Dear Sir,

Yours truly,

T. McDONALD,  
JNO. RYAN.

*Resolved*, That this Society feels deeply sensible of the obligation which they owe to the United Domestic Missionary Society of New-York, for the kind assistance which they have afforded in the support of their minister, the Rev. Isaac Purkis, for the last two years and a half, and they pledge themselves to exert themselves to the utmost that their limited circumstances will allow, in order to become as little burdensome as possible to their Christian brethren, being fully aware that there are many places equally as necessitous as La Prairie; at the same time this Society regrets that their most sanguine hopes do not exceed the amount of £40 for the ensuing year, and although they feel reluctant to name any particular sum that may be needful to make up the deficiency, yet it is difficult to conceive that a minister, with a family of six children, can subsist upon a less sum than \$400 a year: but as petitioners to the committee, they beg to leave their case to their benevolent consideration, and only presume to add, that should it be deemed absolutely needful for the Domestic Missionary Society to withdraw their aid, the consequence must be an entire deprivation of the means of grace. That there is no fund or Society, to their knowledge, in existence, to which they can look with the least confidence for aid, and no other place to which they can resort on this side the river; and Montreal being nine miles distant, and the St. Lawrence twice in the year impassable for six weeks to-

gether—therefore, we venture to encourage the hope that a consideration of our spiritual necessities will awaken their Christian compassion, and that this tree, planted by the Society's own hands, although comparatively barren, will be allowed to stand yet another year at least.

The following is a very brief extract from the Rev. Mr. Purkis's letter in support of the above application of the people at La Prairie.

"There is at present a general seriousness, order, and sobriety, visible in the congregation here, altogether different from what I had the mortification to witness for a long season after my first coming to this place. The forming of a little Society, and administering the ordinances of the Lord's Supper, have obviously contributed not a little to this happy effect. This also has given rise to two weekly meetings for prayer, singing, reading, and exhortation. Indeed I would fain hope that—

'God, on his thirsty Zion's hill,  
'Some mercy drops has thrown.'

At l'Acadie, and at Sherrington also, do I think there are appearances that call for gratitude and inspire hope.

"Allow me then to plead for my flocks. True it is, they are *little* flocks; but the good Shepherd laid down his life for them. True, also, they are *poor*; but shall not the poor have the Gospel preached to them?

"It is probably true, as I have often been told, that, in the States, I might find a larger congregation, and more comfortable support; but *with whom shall I leave these few sheep in the wilderness?* If I am unwilling myself to endure privation on their account, what reason have I to expect that any other person will do it? And is it possible that a country, situated as this is, should be enlightened without it? Of the privation of Christian and ministerial society I will say nothing, for I know nothing of an earthly nature that is worthy to be compared to such blessings; but if, in temporal comfort, I am willing to suffer *forty dollars* in the course of a year, I can, without fear or shame, solicit *four* opulent citizens of New-York to contribute an equal amount, and thus five of us (one poor man and four rich ones) may be the means of supplying three or four settlements with the ordinances of the gospel, and of laying the foundation of three or four Gospel churches, and thereby benefiting posterity throughout an extensive district.

"For my own part, while I think of the wonders which God has wrought in the short space of forty years that I have been in the world, I dare not say that the people in this vicinity will not in three years be able and willing to support the Gospel. Be this as it may, relying upon the great head of the church, and the gracious influences of his Spirit, I will endeavour to go forward, hoping even against hope, aided I trust by your prayers. Brethren, pray for us, that the word of the Lord may have free course and be glorified with us, as it is with you."

The Rev. Eleazer Lathrop, missionary at St. Augustine, E. Florida, writes, under date of November 22d, 1825, as follows:

Amidst the multitude around us who are enemies to the cross of Christ, or indifferent to the transforming truths of his Gospel, there are a few who can acknowledge, with feeling hearts, the timely and important aid granted by your Society the last year. I humbly trust that the labours which your assistance has enabled me to perform, will not be altogether *in vain*. I can truly say, I have been with this people "in weakness, and in fear, and in much trembling." I am alone in the midst

of melancholy desolations ; not only shut out from all ministerial intercourse, but have not even the solace of thinking that within *sixty* miles there is one fellow labourer acting in concert with me in building up the *waste places of many generations*. There are two or three Methodist circuits formed in the Territory, but it embosoms no Presbyterian church but this, and no other Presbyterian clergyman, unless a missionary has recently gone to Pensacola.

It is a thing of course, that in such a place as this, obstacles and discouragements abound. But amidst them we have cause of gratitude, and some reason to hope, that, through the blessing of God, something has been done towards laying for this Territory the deep, imperishable foundations of religion and virtue. Our assemblies on the Sabbath have been, through the summer, increasing in number and solemnity. The deeply interested attention has often been apparent, and some instances of serious inquiry have transpired. At our prayer meetings, which are frequent, and which I always endeavour to improve in giving more or less religious instruction, the children of God have had their hopes revived, their faith strengthened, and their hearts encouraged. Some of these little meetings have been marked with a high degree of interest, and the power and preciousness of divine grace on the heart seemed to be felt. On returning to this place, one of my first objects was to revive a Sabbath School, which had been established during my first visit, but had languished in my absence. The Institution is now fixed on a permanent basis, and is flourishing. It is supported by a Society auxiliary to the American Sunday School Union. There are in this school about sixty scholars, many of them making the most pleasing progress in the study of the Scriptures. Another object to which I directed my earliest attention, was the institution of a Bible class. At first, this exercise, entirely novel in this community, was looked upon with indifference, and even a degree of contempt. But by perseverance, under the blessing of God, the class has become highly respectable, and promises the most desirable results. Some have thus been induced to study the word of God who were before treating it with the most criminal neglect. The distribution of Bibles and Tracts, both in the Spanish and English languages, is in *this* community a duty of the first importance, and one in which I have had some success. Of these I procured a large supply before leaving the north. The prejudices of the Catholics have been somewhat excited, but they now appear to be subsiding ; and I trust God is about to remove out of the way every obstacle to the progress of his truth and salvation among this hitherto unhappy people. Should He be pleased to make me the privileged instrument of carrying forward this glorious enterprise, I should have greater cause to rejoice than those "whose corn and whose wine are increased." But it will be utterly impossible for me to remain here another year without further assistance. I am now engaged in teaching a school ; but neither health nor ministerial duties will suffer me to do so longer than is absolutely necessary to satisfy the demands against me for expenses already incurred. Could your most useful Society renew the donation made the last year, it would enable me to remain here another season, and afford the most needed assistance to our feeble congregation, which, feeble as it is, seems in a measure to involve the Protestant cause in this Territory. I hope, my Dear Sir, that you and the benevolent gentlemen associated with you will not be compelled to say that our Sabbath School and Bible Class, which promised so much in behalf of the rising generation, and other institutions which have been begun here, must be abandoned, and left to die in hopeless infancy.

The following remarks are extracted from a letter lately received from one of the Missionaries of this Society, stationed in Ohio. We give them a place here because they appear to be the result of experience, and though written in reference to a particular congregation, they are important in their application to the whole field of Home Missions. It should be the object of each church or congregation, if possible, to secure and maintain the preaching of the Gospel every Sabbath, and the labours of our Missionaries should be as little divided among two, three, or more Societies, as their means of support will warrant.

"The reason (says our correspondent) for my requesting the aid of your Society, to assist this people to establish the ordinances of the Gospel among them constantly, are numerous. The following are some of them.

"In the first place, the settlement of a Minister for half the time, does not appear to be suited to the best interests of the church in such a place as this, nor to the present state of benevolent effort in the Christian community.

"It does not appear to be suited to the interests of the church and to the cause of the Redeemer; because, 1st the people becoming accustomed to hear the Gospel but half the time, become satisfied with it, and forget or neglect to exert themselves to obtain a fuller supply. 2d. The difference between the services of the Sabbath on which there is preaching and that on which there is not, induces a great part of the community to neglect the worship of God altogether on the alternate Sabbath. 3d. The impressions made by the Gospel are generally effaced before the next season of preaching, and a habit is acquired of regarding the Sabbath *merely* in relation to hearing a sermon, and being entertained. The manner of acquiring this habit is obvious. First, the people neglect the Sanctuary on what is called the "vacant Sabbath," (strange term,) because they are not so well entertained. Then, they pretty naturally *attend* the Sanctuary on the supplied Sabbath, *merely to be entertained*. Hence the impression made when the Gospel is preached is not so deep, not so likely to be salutary. 4th. In relation to some places, and such seems now to be the fact in relation to this, there is a confederacy of error to supplant the true Gospel. A wonderful advantage is afforded to the adversary, by the necessary absence of the minister for one half of the time. The Society is not yet moulded into shape and form. Regular habits have not been established, and the mass of the people who would attend the preaching of the stated Pastor will sooner go to hear a flippant, though ignorant man, talk folly and error, than to hear a modest Christian pray and read a good sermon. Thus, while the souls of some are destroyed by the corrupting sentiments they imbibe, others are no less certainly destroyed by the contempt they contract toward the Gospel, by hearing those who *pretend* to preach it. And a people who might in a little time have acquired stability, and been guided in something like the right way, are scattered, divided, destroyed.

"That such a state of things is not accordant with the benevolent spirit of the Christian community at the present day, I need not attempt to show your society.

"I will only add, that from an acquaintance with several congregations in this region, for several years, I am *confident* that in some of them, which have had the labours of an active, faithful, and able Pastor for *one half the time*, for six, eight, or ten years, and which are now overrun and nearly broken down by the prevalence of error, all this evil would have

been prevented, and they would now *easily support the gospel the whole time, and do much to help others*, had they in the first place been assisted so as to enjoy the whole, or nearly all the labours of the *same Pastor*, who may ere long be obliged to leave them altogether. I need not say that I speak throughout this letter, according to the usual connexion of means and end in Divine government."

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*To the Corresponding Secretary, from the Rev. Luther G. Bingham.*

*Marietta, March 27, 1826.*

Rev. and Dear Sir,

I have the pleasure of informing you that on the 31st of January last was formed in this place a Society, under the name of the Washington County Domestic Missionary Society, auxiliary to the U. D. M. S. of New-York. Its officers are,

HON. JOHN COTTON, *President*,  
WM. BROWNING, *Vice-President*,  
LUTHER G. BINGHAM, *Secretary*,  
AUGUSTUS STONE, *Treasurer*,

with a Board of seven Directors, including the above-named officers. The Society owes its origin, in a good degree, to the exertions of your missionaries, Messrs. Chamberlin and Pomeroy, and was formed about three weeks after the first-named gentleman left this place, Mr. Pomeroy having gone on some time before. We trust that these missionaries were very useful while they were providentially detained here; and we have reason to rejoice, and we trust the Society of New-York will have, that He who overrules all things thus ordered it.

We have been able to raise nearly 400 dollars. Belpre has raised 211 dollars, Fearing and Salem 100 dollars, Union 30 or 40, and this town about 60 dollars. Some of the small subscriptions will probably prove bad, but we apprehend that a missionary on the ground might make an addition to this sum.

We are very desirous that a missionary may be sent out this spring. The subscriptions are taken up for the present year, and with the expectation that the labours of a missionary shall be enjoyed at least a part of it.

There is in general a good degree of willingness to support the Gospel in this part of Ohio, but they cannot procure ministers. They are as destitute here as in Missouri. There is only one Presbyterian minister within forty-five miles of me, in any direction. In the immediate and extensive good which might be realized, I know of no better field for missionary operations. The people will go many miles to hear an enlightened and well-educated minister preach. The population of this county are possessed of uncommonly bold and independent minds, and they require that a minister or missionary should possess something of the same characteristics.

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Rev. Charles S. Robinson writes as follows:

*St. Charles, March 29, 1826.*

Respected Sir,

Since the formation of your Society, I have contemplated its growing importance with a lively interest, and the more I think of its object



and mode of operation, the more I am led to wonder at the indifference which many manifest toward patronising it. The utility of its plan cannot be reasonably questioned, and its object is as important as the eternal welfare of millions of our kinsmen according to the flesh.

That our destitute brethren have claims upon the charities of the wise and good, no one can doubt. Have these claims been answered? It is admitted that much has been done to establish the Gospel in our new settlements; yet with all the exertions that have been made, the desolations of our Zion have yearly increased with the growing population of our country. This shows that some more efficient and systematic efforts must be adopted, if we wish the wilderness to become a fruitful field, and if we would furnish with religious instruction the rising generation, and the thousands that are moving on to the grave, without the means of grace.

This fact should call forth the mental energies, the prayers, and united charities, of Christians, and awaken such a spirit of enlarged benevolence as has never been witnessed in America. The time has arrived for *combined and powerful effort*. The question is to be decided whether *truth* shall triumph over error; whether the name of Jehovah shall be revered, and his word and ordinances regarded, and whether *virtue*, the ornament of Christianity, the friend of social happiness, and the pillar of our government, shall be cherished and perpetuated.

The Western country, rich in soil, is rapidly growing into importance, and in future years its influence will be felt through the United States. Such is the spirit of American enterprise, that this tide of emigration cannot be rolled back. Something *must be done* to raise the standard of morality, by giving to vice its own native deformity. And what better means can be employed, than to bring all classes of men under the influence of the Gospel? But such is the intelligence of the Western country, that this cannot be accomplished unless we are furnished with pious and intelligent ministers. It is contrary to the principles of human nature, and to our daily observation, to suppose that a man, without even a common school-education, can be extensively useful among the more intelligent part of the community. A man may be a good man—he may flatter himself that he is inspired to preach—he may have much boldness and zeal; and yet not be competent to elucidate and enforce the great truths of the Gospel, in a way calculated to interest and instruct the more enlightened part of his audience.

I anticipate that much good will result from the labours of the young men you have recently sent us. Yet you will not indulge the thought that we have a supply: one only opens the way for another. Of our denomination, only brother Pomeroy and myself are north of the Missouri river, and there are upwards of 40,000 inhabitants. Do we not want more help? I have appointed the first Sabbath in June to visit the little church at Buffalo, and administer the sacrament. This destitute church is 70 or 80 miles north of me. In Pike county I shall probably form a small church at Troy this Spring. It would be very desirable if I could visit Howard county, and aid brother Pomeroy in reviving the little church ready to die, at Franklin and Boonville. And indeed it is important that some of the more populous and remote counties should be visited by some one of our denomination. But we have no ministers to spare for this excursion.

Dear brethren, pray for us. Our eyes are still directed to you for help. I know you feel for us, and the infant churches in the wilderness.

May your Society increase in zeal and ability, and become instrumental in converting myriads of immortal souls!

The following letter has been received from the Rev. Augustus Pomeroy:

*St. Louis, Missouri, March 15, 1826.*

Very Dear Sir,

I should have written you long before this, but was unwilling to do so till I could tell you of something done in Missouri. Our delay in Ohio, of which brother Chamberlin has informed you, was a severe trial, though we were not idle, and I hope not useless. My time was mostly spent in the destitute settlements, preaching wherever the people could be collected. Some of these meetings were very interesting and solemn. When we first learned that we must be detained in Ohio, I designed to leave my trunks with brother Chamberlin, and to come on by land, but for a time was dissuaded from doing so by the good people of Marietta. After remaining four weeks, my anxiety to reach the place of destination became so great, that I could be detained no longer, and, December 15th, started alone, on horseback, for Missouri, and this, too, against the advice of all who spoke on the subject. My journey was *fatiguing, pleasant, profitable*. The time spent in Ohio, and that occupied in travelling to this place, I believe was worth more to me, to the Society, and to the Church, than the same time could have been in this state. January 12th I crossed the Mississippi, at St. Louis. I found the Rev. Mr. Robinson in poor health, and at his urgent request consented to preach in St. Charles and its vicinity for two weeks. I then took my course for Jefferson city, and arrived there February 4th. This place is situated on a broken bluff of the Missouri, about 150 miles from its mouth, is in a forbidding section of the country, near 30 miles from any settlement of importance; has 200 inhabitants. After three days and two sermons, I left the place with a *heavy heart*.

In Boone I found things more promising. This county ranks second or third in the state in point of interest and importance. Here I spent two weeks, visited the principal settlements, and preached wherever the people could be collected, and visited from house to house. The inhabitants are many of them wealthy, intelligent, and respectable. They are anxious for *good schools*, of which there are none at present in the county, for the want of good teachers. Columbia, the county seat, is a flourishing village, four years old. The surrounding country renders it an important point.

From Boone I went to Howard county, but my visit here was short. In Franklin I spent one Sabbath. The situation of the little church in this place and vicinity affected me much. I could find no one to tell me of how many it consisted, and for two years the sacrament has not been administered. The door for great usefulness in this county is open *wide*. The people seem pleased with the prospect of having a minister, and I think will soon be able to give him a competent support.

On the river Avaase, Callaway county, 35 miles north of Jefferson city, I found an interesting settlement, mostly of Presbyterians. Since my first visit to them, they have put up the body of a log meeting-house, and will finish it soon. The people here are anxious to have regular preaching, and will do all they can to support it. I think a small church may soon be formed in this place.

I have just returned to attend the meeting of the Missouri Presbytery in this place, and am not a little rejoiced to find brother Chamberlin here. He arrived the 8th inst. The way seems prepared for him to remain in this place. This is a point of *great importance*. An impression made on St. Louis will extend an influence to a population of 2,000,000. I hope brother C. will be able, in connection with Mr. Giddings, to make such an impression. Messrs. Giddings and Robinson think it best for me to occupy Booneville, Franklin, and Fayette, and I shall set out for those places immediately. I not only go *alone*, but I go near 150 miles from any of my brethren in the ministry, and to an *important* and extensive field, where *much* is to be done. Dear Sir, may I not expect that some brother will join me *soon*? Since I came into the state I have travelled 400 miles, or more, preaching whenever an opportunity presented, and every day has increased my conviction that now is the time to possess the land. But for this we must have *more help*.

# SUBSCRIPTIONS, DONATIONS, &c.

TO THE

## UNITED DOMESTIC MISSIONARY SOCIETY,

From May 13, 1825, to May 12, 1826.

### Constituting Directors for Life.

Solomon Allen, Esq. Philadelphia, his own subscription	\$100	Nathan Munro, collected by Rev. Orange Lyman, and forwarded by Mr. S. Stocking	\$50
Van Brugh Livingston, Esq. Calender, Westchester co. his own subscription	50	Robert Gostinan, Esq. Upper Red Hook, on his own contribution	50
Heman Averill, in addition to \$30 before paid, his own subscription	20	Rev. Nathan S. S. Beman, Troy, by ladies of his congregation	50
D. W. C. Olyphant, Esq. on his own subscription, by A. Falconer	60	Rev. Absalom Peters, Corresponding Secretary, by a friend	50
Rev. Jonathan Hovey, on the subscription of members of his congregation at Winfield, by Rev. Orange Lyman	50	Rev. H. Smith, in part, by Aux. Society, Camden	36
Rev. Moses Gillet, (in part,) do. do. at Rome	14 25	Zechariah Lewis, Esq. on his own contribution	50
Rev. William R. Weeks, (in part,) do. do. at Paris	21 50	Rev. Richard S. Corning, Otisco, Onondaga, do.	50
Thomas Webster, in addition to \$30 formerly subscribed by him	20	Rev. Dirck C. Lansing, Auburn, by Female Domestic Miss. Soc. there	50
Rev. Aratus Kent, on the contribution of sundry members of his congregation, toward constituting him a director for life	34 60	Rev. Samuel Tomb, Salem, the young ladies and several gentlemen of his congregation	50 7
Esra Hawley, Catskill, in addition to 30 dollars before paid	20	George Gallagher, N. Y. his own sub'n	100
Rev. Samuel Miller, D. D. Professor, &c. at Princeton, do.	20	Winthrop H. Chandler, Augusta, Oneida county, in addition to 30 dollars in August last	20
Peter Hawes, N. Y. on the contribution of the Female Juvenile Missionary Society, 4th payment	20	Rev. Joseph Sanford, Brooklyn, in addition to 30 dollars, formerly contributed	20
Rev. Hutchins Taylor, by Salina Fem. Benevolent Soc. toward same object	10	Rev. Aratus Kent, Lockport, in addition to 34 dollars 50 cents, by Female Domestic Miss. Society there	15 50

### Members for Life.

Shepherd Knapp, Esq. by the hand of Abigail Fisher, his own subscription	30	Rev. Alfred Chester, Hartford, on the contribution of Wm. W. Chester	30
The Rev. Oliver Hill, on the contribution of the Female Benevolent Soc. of Union, Broome county	30	Mrs. Harriet W. Condit, by Rev. Robert W. Condit, Montgomery, Orange co.	30
Levi Colt, Esq. on his own subscription, by A. Falconer	30	Rev. Daniel Waterbury, forwarded by Rev. D. Porter, D. D. Catskill	30
Rev. A. S. Norton, by the Female Religious Charitable Society at Clinton, by Rev. Orange Lyman, agent	30	Deacon Isaac Platt, do.	30
Winthrop H. Chandler, Augusta, N. Y. on his own subscription, by do.	30	Rev. Mr. Wisner, Ithaca, on the contribution of a number of individuals there	30
Miss Frances D. Bruen, by her father, Rev. M. Bruen, Cor. Sec.	50	Rev. John Keep, Homer, by ladies of his congregation	30
William Few, Esq. his own subscription, by the hand of Cor. Sec.	30	Rev. Calvin Bushnell, Mount Vernon, by the Female Charitable Society of his congregation	30
Jacob Porter, M. D. Plainfield, Mass. on his own contribution, by Rev. Mr. Hallock	30	Rev. Ralph Robinson, Hanover, by members of his congregation	30
Isaac A. Hallenbeck, Coxsackie, do.	30	Rev. William Gray, by the United Female Domestic Missionary Soc. N. Y.	30
Wm. Henry Van Sinderen, Brooklyn, L. I. do.	30	Thomas Smith, N. Y. on his own contribution	30
Roswell Hotchkiss, Harpersfield, do	30	Rev. Samuel Blatchford, D. D. by the Benev. Sewing Soc. Lansingburgh	30
Mrs. Hawley, wife of Esra Hawley, Catskill, do.	30	Rev. William Evans, by the Union Soc. Windham, Greene county	30
Henry Dwight Baldwin, Victor, Cayuga county, by H. A. Cooley and Dwight Baldwin	30	Selden Huntington, Haddam, on his own contribution	30
Benjamin Chapman, Durham, Greene co. on his own contribution	30	Rev. John Whiton, Granville, N. Y. do.	30
Deacon Wheeler, Deposit, Delaware co. in part, do.	15	Deacon Reuben Skinner, do.	30
Rev. Joseph Sanford, Brooklyn, L. I. on his own contribution	30	Col. Derick Lane, Troy, do.	30
		Dr. Amatus Robbins, do. do.	30
		Rev. J. Kennedy, by sundry individuals	30 50
		George H. Tracy, Troy, by Jedediah Tracy, Esq.	30

Rev. Sayres Gazley, on his own contribution	\$30	Mrs. Dr. Thomas Mac Auley, by the Female Gleaning Society, Rutgers-st. Church, Miss Gaudier, Treasurer	\$30
Rev. David Kimball, by Female Cent Society, Lowville, in addition to 16 dollars 10 cents, in October last	14	Mrs. Philip Livingston, on her own contribution	30
Rev. Salmon King, on the bequest of Amos Coburn, deceased	30	James Barbour, Tompkins, Delaware co. in addition to 15 dols. formerly given	15

*From Auxiliary Societies.*

Auxiliary Society at Sag Harbour, by Henry T. Dering, Esq.	12	Association at Scotchtown, by Samuel W. Brown, Treasurer	17 75
Young Men's Evangelical Missionary Society, Southold, by Rev. Jonathan Hunting	8 25	Female Cent Society, Nyack, 2d quarterly collection, by Henry Hart	4 37
Auxiliary Society, Norway, paid Rev. Samuel Sweetzeay	5 55	Utica Agency, by Samuel Stocking, Treasurer	28 31
Auxiliary Society at Henderson, Jefferson co. A. Asherton, Esq. Secretary	12	Auxiliary Society, Elmira, Tioga co. from Rev. Henry Ford	40
United Female Domestic Missionary Soc. No. 11. paid Mrs. Bethune, Treas.	41 50	Auxiliary Soc. county of Rensselaer, by Rev. J. Maltby, Agent, 2d contrib'n	48
Female Miss. Soc. at Mendon, Monroe co. paid Mr. Thecla Garritt, Treas.	12 50	Auxiliary Society at Sacketts Harbour Do. at Stow's Square, Lowville, by the Rev. Phineas Camp	33 62
United Female Domestic Miss. Soc. by Mrs. Bethune, Treas. 12th payment	12	Fairvale Female Cent Society, West Granville	13 42
Missionary Society at Bainbridge, Chennango co. by Rev. Sayres Gazley	12 50	County of Rensselaer Miss. Society	15
Young Men's Missionary Society, New-York. 9th payment	300	United Female Domestic Miss. Soc. N. Y. 10th contrib. by Mrs. Bethune	73 75
Female Evangelical Society, Parsippany. N. J. by Jane W. Howell, Treas.	12	Young Men's Missionary Soc. N. Y. 12th contribution, by N. W. Sanford	39
Auxiliary Society at Rome, per Rev. Orange Lyman, agent	10	Fragment Society of Brick Church, N. Y. by Mrs. St. John	400
Do. do. at Paris. per do.	24 25	Auxiliary Soc. Clarendon, Vt. by Rev. H. Hunter	80
Female Cent Society, Paris Town, Miss S. Blanchard, Treas. do.	17	Do. Prattsburgh, Elam Bridges	25
Religious and Charitable Society, Westmoreland, do.	23	United Female Domestic Missionary Soc. N. Y. 17th contribution, by Mrs. Bethune	25
Young People's Miss. Society, Hunter, Greene co. David Ingersoll, Pres.	36	Clinton Auxiliary Soc. by their Treasurer, through the Utica Agency	75 50
Nyack Female Cent Society, N. Y., S. Hart, Sec. by John Nitchie	10 68	Sherburne do. do. do.	35
Young Men's Missionary Society, N. Y. 11th payment, by N. W. Sanford, Treasurer	200	Clinton do. 2d payment, do. do.	12 50
Auxiliary Society at Jersey City, by the hand of Rev. James S. Olcott	11	Utica Agency, by Samuel Stocking, Treasurer	45 57
Brooklyn Missionary Society, by Selden Gates, Secretary	28	Sundry individuals for annual dues	80 45
United Female Domestic Missionary Society, N. Y. 13th payment, by Mrs. Bethune, Treasurer	23 60	Young Men's Missionary Society, N. Y. by N. W. Sanford, Treasurer, 13th payment	365
Female Cent Society, Lowville Village, by Rev. D. Kimball	16 10	Young People's Miss. Soc. Catskill, by Wm. Day, Treas. Middle Dist. M. S.	100
Auxiliary Society, Galen, Wayne co. by Rev. Charles Mosher	3	Auxiliary D. M. S. Antwerp, Oneida co. by Rev. R. R. Deming	60
Utica Agency, by Samuel Stocking, Treasurer	34 91	United Female Domestic Missionary Soc. N. Y. by Mrs. Bethune, No. 18	5 45
Charitable Society, Mexico, Oswego co. do.	4 49	Do. do. do. No. 19	57 12
Auxiliary Society, Augusta, do.	1	Auxiliary Soc. West Farms, by Rev. J. D. Wickham	34 12
Do. Copenhagen, Town of Denmark, do.	5	Do. Warren, Bradford co. Penn. by Rev. Salmon Dwight	15
Do. New Hartford, do.	5	Juvenile Female Missionary Society, 5th contribution, by N. P. H.	25
Do. Utica, do.	67 3	Cazenovia Domestic Missionary Soc. by Selah Munson, Treasurer	20
Do. Clinton, do.	16	Auxiliary Society, Oxford, by A. A. Franklin, Treasurer	56
Do. Verona, do.	8 87	Female Mite Society, Prattsburgh	27
Do. Vernon Center, do.	1 50	Female Missionary Association, do.	13 58
Female Charitable Society, Vernon, do.	2 50	Young Men's Benevolent Society, do.	9 81
Female Cent Society, Paris, do.	12 31	Elam Bridges, Treasurer, &c.	6 63
Missionary Society of the County of Rensselaer, by D. Sacket, Treasurer	100 00	Auxiliary U. D. M. S. Schenectady, by G. F. Yates, Treasurer	4
Female Association, Spring-st. Church, by Miss Russell	18	Female Auxiliary Society, Shawsheen, by Alexander M. Cowan	15 96
United Female Domestic Miss. Soc. N. Y. by Mrs. Bethune, 14th contribution	41 25	Gentlemen's Auxiliary Society, of do. by do.	30
Auxiliary Soc. of the county of Rensselaer, collected and forwarded by Rev. J. Maltby	100	Female Missionary Society, Blooming Grove, Orange county, by Edward W. Brewster	17 50
			51

## Donations.

Legacy from the late Mrs. Charlotte Bradys, of Watertown, Jefferson co., by the hand of her brother, O. Stone, Esq.	\$40	An individual, Skaneateles, collected by Rev. O. Lyman	\$1
O. Stone, Esq. of same place	10	A. & S. Hitchcock, Hanover, do.	1
From a Friend at Danby, N. Y. by the hand of Rev. Samuel Parker	1	Mrs. M. Brune, New-York	50
The birth-day earnings of a member of the Society	20	Rev. Amos Savage	2
Arthur Tappan, Esq. his annual subscription	100	John Boyd, Monticello, Sullivan county, New-York	8
Rev. Gardiner Spring, amount allowed by General Assembly, in part of expenses as Commissioner to General Association, New-Hampshire, in 1834	27	Ladies of Greenville, Greene county, by the hand of Mr. Levi Callender	8
William Johnson, Esq. Lebanon, N. J. by the hand of M. Wilbur	5	George Douglass, New-York, by the hand of Thomas Webster	20
A friend of Missions, Oswego, Tioga co. paid Rev. Horatio T. Lombard	3	Samuel Wood, Sen. Carlisle, Penn. by Rev. Mr. Duffield	10
M. Bevin, Esq. New Berlin, Chenango county, by J. D. Keese	1	Gen. Van Wyck Wickes, Jamaica, by Rev. Dr. Macauley	10
A friend to Domestic Missions, in a letter to Corresponding Secretary	1	Rev. Samuel Ezra Cornish	2
Rev. Sylvanus Chapin	5	John J. Knox, Augusta, Otsego co. by John D. Keese	10
Cornelius J. Blauvelt, by the hand of John P. Haven	8	Henry Whittlesey, Catskill, by Rev. Dr. Porter	3
Asa S. Marvin, by the hand of A. Falconer	5	Mrs. Bowers, Meredith, do.	1
Rufus L. Nevins, do.	10	From Watertown, Jefferson co. with a note signed "B," as follows:—"I devote all my marriage fees to benevolent purposes"	5
Daniel Lykes, do.	1	Abraham Osborne, Squan, New-Jersey	4
Rev. John Waters, by Rev. Orange Lyman, Agent	3	Several persons at Greenbush, Rensselaer co. by Rev. Thomas S. Wickes	11
Sundry individuals at Whitesboro', do.	18	Elizabeth Nitchie, by John Nitchie	10
Mrs. T. Carrington, of Smithfield, do.	1	Charles Starr	5
Garriss Smith, Esq. do.	1	J. S., Newburgh, by John D. Keese	5
Dorcas Society, New Providence, N. J. by Mrs. Margaret Riggs, Treasurer	10	A Friend, Northampton, do.	50
James Scott, Esq. Jamaica, L. I.	7	A Friend to Domestic Missions	2
A Friend to Domestic Missions, enclosed to Cor. Sec.	2	A Friend, Fishkill, East Parish do. do.	40
Spencer Kellogg, Esq. Plainfield, Otsego county, by John D. Keese	5	Do. do. do.	50
Late Young Men's Missionary, of the city of New-York	1	Rev. Solomon Lyman, Pittstown	2
A Female friend to Missions, East-hampton, L. I. by Rev. E. Phillips	8	Edgcomb H. Blatchford, Lansingburgh	5
S. Sidney Breese, Shopanda	10	Henry Bulkley	1
A friend to Domestic Missions	5	Sundry individuals, Salem, Washington co. collected by Rev. J. Maltby	63
Rev. James S. Olcott, Jersey City	14	A free-will offering of a few scholars of Sunday school No. 38, N. Y.	1
Deacon Elijah Fish, Bloomfield, Michigan, by Rev. Isaac W. Ruggles	2	Rev. E. W. Gilbert, Wilmington, Del.	5
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Cyrus Comstock, Lewis, Essex county	5	John Adams, New-York, by M. Allen	40
A lady in Newark, by Rev. Mr. Hamilton	1	Rev. William Nevins, Bathmow	10
A lady, by Corresponding Secretary	3	Hon. Charles March, Woodstock, Vt. by Cor. Sec.	5
Sundry individuals of Presbyterian Ch. Oswego, by Eliza Colt	4	A Female friend of Missions, North Salem, West-Chester, do.	5
William W. Townsend, N. Y. by Archibald Falconer	2	A Friend to the Redeemer's Cause, Delaware co. do.	100
Silas Brown, do.	10	A Friend	50
Mrs. Sarah E. Austin, New-Haven	50	William O. Ford, Hanover, N. J.	5
Profits of one day's business, enclosed to the Treasurer	5	James M. Huntington, East-Hampton, L. I.	3
Proceeds of 2 yards of cloth, by a person unknown, forwarded by Samuel Stocking, Utica	10	A Female friend to Missions, East-Hampton, by Rev. E. Phillips	10
Rev. John Waters, do.	10	Sundry individuals, Greene, Chenango co. by Rev. John B. Hoyt	25
Sundry individuals, Delhi, collected by Rev. O. Lyman, and forwarded by S. Stocking	9	Charles Robinson, Granville, Mass.	5
E. Hill, Romsey, do.	1	Female Prayer-meeting, Beecher-st. church, by Rev. M. Bruen	7
Horatio Shand, Camillus, do.	2	Miss Matilda McComb do.	3
Ephraim Shand, do.	1	Mrs. C. do.	2
Jacob Campbell, Elbridge, do.	2	Legacy of Othaniel Smith, late of Jamaica, deceased, by E. Wickes, Erie	500
Sundry individuals, Oseonovia, do.	14	Galen Presbyterian Society, by the hand of Sylvester Clark	3
Ebenezer Rowe, Manlius Square, do.	1	Several friends of the Cause, Norwich, Essex co. by Cyrus Comstock	7
		Rev. Alfred Mitchell, Norwich county, by E. Lord	10
		Dr. Isaac Thompson, New-London; proceeds of 1 groce eye-water, by Lawrence & Keese	18
		Arthur Tappan, Esq.	1000

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In Rev. Mr. Johnson's Church, Newburgh, Thanksgiving collection	\$21 25	First Presbyterian Church, Leyden, through Office Agency	\$5 09
In Rev. James H. Thomas's Church, Chester, Orange co. Thanksgiving collection in Garden-street, part of Monthly concert, by R. V. Buckman	4	In First Presbyterian Church, Buffalo, by Rev. Mr. Crawford	10 97
Fresh Church, Hempstead, Thanksgiving collection, by Rev. Mr. Webster	25 13	In Central Presbyterian Church, N. Y. by Rev. Mr. Patton	5
	4 57	Monthly concert at Little Falls	3
		Annual dues from sundry individuals	224

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*Form of a Constitution for Auxiliary Societies.*

The following is inserted for the convenience of those who may be disposed to form associations auxiliary to this Society. It is desirable that the annual meetings of Auxiliary Societies should be fixed as early as the middle of March, that their Reports may be forwarded in season for the Anniversary of the Parent Institution. The Committee earnestly hope that the friends of Domestic Missions will, wherever it is practicable, form associations auxiliary to this Society. By multiplying and concentrating small contributions, and uniting the efforts of all, in one steady and energetic plan of operations, the destitute churches and new settlements may be supplied with Evangelical Pastors.

ART. 1. This Society shall be known by the name of the Domestic Missionary Society of ; and shall be auxiliary to the American Home Missionary Society, for spreading the Gospel among the destitute, and assisting congregations that are unable to support the Gospel ministry.

ART. 2. The affairs of the Society shall be conducted by a Board of Directors, consisting of the President, a Vice-President, Treasurer, Secretary, and three other members of the Society, to be chosen at the annual meeting; three of whom shall constitute a quorum, at any meeting regularly convened.

ART. 3. It shall be the duty of the Directors to meet once a month, or as often as shall be necessary, for the transaction of business; to fill their own vacancies; to solicit donations, and procure subscribers to the funds; to report their proceedings at the annual meeting, and to forward a copy of their Report to the Parent Institution.

ART. 4. The funds of the Society, after defraying incidental expenses, shall be paid over to the Treasurer of the Parent Institution, with directions as to the section of country in which it shall be expended in Missionary labour, should the Board deem it important to give such directions.

ART. 5. Every person who shall pay to the Treasurer annually, shall be a member of the Society. Every person paying ten dollars at one time, shall be a member for life.

ART. 6. The Society shall meet as often as called by the Directors; and annually on the second Monday in March, when the Officers shall be chosen, and the Report of the Directors be received; and when this Constitution may be amended by a vote of two-thirds of the members present.

